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## KOREAN AFFAIRS REPORT

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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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THE KOREAN WORKERS PARTY IS A CHUCHE-ORIENTED REVOLUTIONARY PARTY THAT HAS  
INHERITED THE GLORIOUS 'T.D.' TRADITION

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 3-25

[Article by Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee]

[Text] Today, 17 October, marks the 56th anniversary of T'a Do Cheguk Chuui Tongmaeng [Down-With-Imperialism Union] formed by the great leader Comrade Kim Il-song.

With "T.D." formed, our people's revolutionary struggle came to embark on a new road of its development and our party's glorious roots began growing.

Our party, which has walked a glorious struggle road for more than half a century since it began striking its roots in the Down-With-Imperialism Union, has compiled on the road great achievements which will shine for a long time to come, and grown and strengthened into a mighty revolutionary party in possession of rock-hard unity and solidarity and rich experiences.

Our party, leading the people, achieved national independence and carried out the democratic revolution and the socialist revolution, and conducting awesome construction tasks, renewed the face of the country and built "a model socialist country." Our party, in the difficult struggle against the U.S. imperialist armed invasion, led our people to victory and gloriously defended the fatherland and the revolution.

Our party, because of the immortal achievements it has compiled before the fatherland and the people, before the times and history, enjoys absolute support and trust of all of the Korean people.

Today our party, as the tested general staff of the revolution where the unitary ideology system has been firmly established partywide, has become strengthened organizationally and ideologically more than at any time, and is successfully leading the cause of conversion of the whole society to the chuche ideology with firm confidence in the correctness and victory of its cause.

Ours is a glorious party with a long history behind it and a revolutionary party which has charted a new road of its own development.

The party of the working class is the general staff of the revolution and the organizer of all victories. Without the leadership of the party the working class and the masses of people cannot win victory in the revolutionary struggle. The Korean revolution, which had gone through twists and turns in the early communist movement, clamantly needed a militant party capable of leading the revolution to victory, breaking through all kinds of trials. This clamant need of the Korean revolution came to be brilliantly resolved as the great leader Comrade Kim Il-song took the helm of the revolution.

The great leader Comrade Kim Il-song, who took the helm of the Korean revolution at a time when the Japanese imperialist rule was darkest, planning with a view to charting a new road of the revolution to form a vanguard organization of the revolution for launching the anti-Japanese national liberation struggle relying on the masses with a correct struggle program, organized the Down-With-Imperialism Union in 1926.

The "T.D." formation was a historic declaration heralding a new start of the Korean communist movement and the Korean revolution. From that time onward the Korean communist movement and the national liberation movement came to enter upon a new era of moving forward based on the principle of the independent stand and attitude, parting company with the old generation contaminated with flunkeyism and dogmatism. The "T.D." formation became the starting point in our country of the struggle to found a chuche-oriented revolutionary party, a party of a new type distinct from earlier parties. The program of the "T.D." became the basis of the program of our party, and the principle of the independent stand and attitude set forth by the "T.D." became the principle of our party construction and party activity, and the new generation of communists which the "T.D." began bringing up became the backbone for the founding of our party. This bespeaks the fact that our party has grown up with none other than the "T.D." as its roots.

The struggle to found a revolutionary party, which began with the "T.D.," came to make a new advance as the great leader Comrade Kim Il-song organized the Korean Communist Youth League. The Korean Communist Youth League was not a simple youth organization. Under then conditions that a new generation was entering our country's communist movement, it was a revolutionary vanguard organization which, holding it as its mission to work out the road ahead for the Korean revolution, guided the broad anti-Japanese mass organizations in a unified way.

With the great leader Comrade Kim Il-song coming to lead our revolution, organizing the Down-With-Imperialism Union and the Korean Communist Youth League in the latter half the 1920s, the deficiencies of the early communist movement were overcome, a new generation of many communists was brought up, and the question of founding a revolutionary party in our country came to be placed on the agenda.

The great leader Comrade Kim Il-song, setting forth a chuche-oriented line for the Korean revolution at the Chialun Conference held in 1930, illuminated a unique road to the founding of a revolutionary party.

Most important in the party founding guidelines set forth at the Chialun Conference was founding the party independently.

Firmly maintaining the independent stand and attitude is an intrinsic demand of the communist movement. The communist movement is a struggle to realize the independent stand and attitude of the masses of people in each country, and those who are in charge of it, the masters of it, are the communists and the people themselves of the country concerned. Founding the party of the working class in each country, too, is through and through a task which the communists of the country concerned, becoming the master of the task, must carry out with their own strength.

The guidelines for founding the party independently were also in accord with the demand of the international communist movement then in a new developmental stage. As the revolutionary struggle of the working class and the masses of people was launched broadly and diversely on a worldwide basis, it became impossible to correctly move each country's revolution forward unless the communists of the country concerned independently conducted it on their own responsibility. This demanded that the task to found the party in each country, too, be conducted by the communists of the country concerned, independently on their own responsibility.

Important in the party founding guidelines set forth at the Chialun Conference was also this: Found the party by the method of first forming the basic organizational building blocks of the party and expanding and strengthening them, and conduct party founding preparatory work closely linking it to the anti-Japanese struggle.

Earlier it has been a general phenomenon to build a revolutionary party of the working class by the method of uniting communist groups acting separately in a fragmented way or of the revolutionary faction separating itself from the social democratic party. But under our country's conditions it was impossible to walk such a road. In our country at the time, most of the self-styled communists were factional flunkeys who made a mess of the party, merely looking to others and habitually indulging in factional strife. It was absolutely impossible to found a revolutionary party by "rebuilding" the dissolved party or by relying on the extant generation immersed in factional flunkeyism.

For founding a revolutionary party, it was imperative to cut ties with the old party and the extant generation contaminated with factionalism and flunkeyism, bring up a fresh, new generation of communists, realize the unity of ideological will of the communist ranks, and strengthen ties with the masses. Only if the basic organizational building blocks of the party were first formed and ceaselessly expanded and strengthened, was it to be possible to quickly bring up a new generation of communists with worker-peasant backgrounds amid organizational ideological life and practical struggle, insure the unity and purity of ideological will and action of the communist ranks, and thoroughly build the mass base of the party. Again, only if party founding preparatory work was conducted closely linked to the anti-Japanese struggle, was it to be possible to admirably

bring up nuclear communists tempered and tested amid struggle and go forward to build the party as a militant unit strong in struggle power.

The party founding guidelines set forth at the Chialun Conference were thus correct guidelines reflecting the realistic demands of the international communist movement and of our country.

Based on the party founding guidelines set forth by the great leader Comrade Kim Il-song, the task of building party organizations was briskly conducted following the Chialun Conference.

Our Comrade Kim Il-song, at Chialun early in July 1930, formed the first party organization with a new generation of young communists. This was the first party organization holding the chuche ideology as its guiding thought, and a glorious party organization marking the beginning of our party.

Our Comrade Kim Il-song, with the first party organization as a parental body, went forward to expand party organizations to various areas.

By Comrade Kim Il-song's energetic guidance and activity a party organization was formed with revolutionary organizational core elements in the Onsong area early in October 1930, and within a short time thereafter, armed ranks were formed as well as many basic organizational building blocks of the party in the east Manchurian area and the northern border area along the Tumen River.

The basic organizational building blocks of the party were expanded and strengthened on the one hand, and for insuring unified guidance for them, the task was positively pushed to establish the party organizational guidance system. Thus came to be established the party organizational guidance system for all units from district party committees to party cells in the villages, and within the Anti-Japanese People's Guerrillas were organized party committees at the regimental level, party cells at the company level, and party sub-groups at the platoon level, and they launched activities.

In particular, as the Anti-Japanese People's Guerrillas was reorganized into the Korean People's Revolutionary Army in March 1934, the Korean People's Revolutionary Army Party Committee was organized along with epochal measures aimed at grasping and guiding even local party organizations, not to mention party organizations at all levels within the army.

The formation of the Korean People's Revolutionary Army Party Committee was an event of important significance in the Korean communist movement and in our party construction. With the Korean People's Revolutionary Army Party Committee organized, a unified organizational guidance system for party organizations at all levels came to be established, and it became possible to more briskly launch the anti-Japanese armed struggle and the task of building party organizations, relying on a more organized chuche-oriented revolutionary force.

The great leader Comrade Kim Il-song, planning to widely expand party organizations to the homeland in the latter half of the 1930s based on the achievements scored in the first half of the decade, achieve the union of the whole nation under the anti-Japanese banner, establish in an orderly manner a unified guidance system



for all of the party organizations, and firmly realize the partywide leadership for the overall Korean revolution, brilliantly resolved this task. In this connection, the conference of military government cadres of the Korean People's Revolutionary Army held at Nanhut'ou in February 1936 had important historic significance.

Our Comrade Kim Il-song, summing up at the Nanhut'ou Conference the task of building party organizations in the first of the 1930s, set forth the guidelines for energetically launching this task on a nationwide basis and thoroughly laying the organizational and ideological foundations so as to make it possible to timely proclaim the founding of the party as soon as the situation permitted.

Our Comrade Kim Il-song, in accordance with the Nanhut'ou Conference guidelines, thoroughly organized party organizations at all levels within the units of the Korean People's Revolutionary Army, on the one hand, and led the way in further expanding party organizations to the homeland and Korean settlements throughout Manchuria, and with a view to strengthening guidance for them, organized Homeland Party Operations Committee, Changpai District Party Committee, and East Manchurian Party Operations Committee. Thus party organizations were rapidly expanded to the vast region of Manchuria and to the northern border area of our country, and the party organizational guidance system came to be established in an orderly manner.

With the expansion of party organizations on a nationwide basis and the establishment of a unified party organizational guidance system for all units from the Korean People's Revolutionary Army Party Committee to local party organizations, the unitary leadership of the great leader Comrade Kim Il-song for all of the party organizations and our country's revolutionary movement in general came to be firmly insured.

The founding of the Fatherland Restoration Society in May 1936 was an event of historic significance in thoroughly uniting the masses of people of all strata such as the workers and peasants around the great leader Comrade Kim Il-song and strengthening the mass base of the party. The Fatherland Restoration Society was an anti-Japanese united national front organization where the partywide leadership was insured. The party organizations and communists, uniting the broad masses of people in the Fatherland Restoration Society, positively organized and mobilized them in the struggle to realize the Korean revolution's chuche-oriented line and guidelines. With the Fatherland Restoration Society founded and rapidly expanded, communists were brought up in greater numbers and the mass base of the party by far strengthened, and a new advance was registered in realizing the partywide leadership for the people of all strata.

In this way our party organizations were built within the ranks of the Korean People's Revolutionary Army and in wide areas of the homeland and abroad during the anti-Japanese revolutionary struggle, and as they were organizationally linked to the headquarters of the Korean revolution, the leadership of the leader, the leadership of the party for the overall Korean revolution was successfully realized.

Most important in the leadership of the party for the revolutionary movement is scientifically analyzing the situation prevailing in each period and

setting forth a correct line and policy, strategy and tactics, thus illuminating the road ahead for struggle.

The line and policy, and strategy and tactics of the party are set forth by the leader, and discussed and decided at party conferences. The great leader Comrade Kim Il-song, founding the immortal *chuche* ideology and embodying it, set forth precise lines, strategies and tactics for the prosecution of the Korean revolution in each period, at the conferences of party and Communist Youth League cadres, at the conferences of military government cadres. This became the decisive guarantee which made it possible to insure the unity of ideological will and action of the revolutionary ranks based on the *chuche* ideology and enable the Korean communists and people to struggle always with a precise guiding principle even under such difficult conditions. In fact, under the conditions prevailing at the time the conferences of party and Communist Youth League cadres and the conferences of military government cadres were conferences reflecting the organized will of the party, and an important method of realizing the partywide leadership.

Also important in the leadership of the party for the revolutionary movement is strengthening its kindred ties with the masses and organizing and mobilizing them in carrying through the line and guidelines set forth by the leader.

What constituted the mainstream of the Korean revolution at the time was armed struggle, and the basics of the leadership of the party were leading the armed struggle to victory. The party organizations formed within the Korean People's Revolutionary Army united party members and guerrillas around the leader, drove home the leader's revolutionary line and strategic and tactical guidelines among them, and insured their thorough realization. Meanwhile, the party organizations formed in various areas of the homeland and abroad, striking deep roots among the broad masses, admirably performed the indoctrinator's, organizer's role of organizing and mobilizing the people of all strata such as the workers, peasants, the youth and students in the anti-Japanese struggle.

The Korean communists and people had their own party organizations and struggled under their leadership, and because of that, even under unprecedentedly arduous conditions, they were able to lead the anti-Japanese national liberation struggle to a ceaseless upsurge and go forward to hasten its ultimate victory.

The great leader Comrade Kim Il-song, based on his personal success and experience in party construction during the anti-Japanese revolutionary struggle, formed party organizations in all districts without delay after liberation, and established the Central Organization Committee of the North Korean Communist Party on 10 October 1945. This was a historic event marking the completion of the great task of party founding which had been conducted over a long period of time under the leadership of the great leader Comrade Kim Il-song. Ours is a revolutionary party of a new type of the working class holding the *chuche* ideology as its guiding thought, and as such, came to radiate rays over the whole world, and our people became able to go forward to confidently push forward the construction of a new society under the leadership of the party.

After liberation our party has walked a new road of its own development as a party in power.

The construction history of our party as a party in power has been a process of expanding the party ranks and consolidating the party organizationally, ideologically. What arose as a priority question in this connection was that of quickly developing the party into a mass party. Only if the party was developed into a mass party deeply rooted among the broad working masses, was it to be possible to go forward to energetically step up the construction of a new fatherland, mobilizing the masses of people of all strata and guiding the tasks in all areas such as the political, economic, and cultural areas.

The great leader Comrade Kim Il-song, with his keen insights into the prevailing situation and the demands of the law of the developing party, set forth a unique organizational line for building ours as a mass party, and formed a unified party of the working masses, merging the Communist Party and other working people's parties.

Developing the Communist Party into a mass party was a pressing demand of our party and the developing revolution congruent with the new contemporary conditions. Under the new contemporary conditions that the masses of people have entered the stage as the master of history, not only the working class but also the peasants and working intellectuals come to widely participate in the revolution. Only if the party of the working class, which has come to power, broadly unites the peasants and working intellectuals with the workers and insures unified leadership for them, can it go forward to successfully carry out revolution and construction. Particularly in our country, which used to be a colonial semifeudal society in bygone days, it arose as a very important strategic question to make the peasants and working intellectuals together with the working class positively participate in revolution and construction. As following liberation the Communist Party was strengthened organizationally, ideologically and the revolution developed, it arose as a mature task to develop the party into a mass party capable of uniting the broad working masses into one political force and organizing and mobilizing their strength. Our party, by timely merging itself and other working people's parties and embracing into party membership a large number of advanced elements of the working class, the peasantry, and working intellectuals, was able to further strengthen its ties with the masses, firmly insuring the unity of the working masses, and go forward to victoriously push ahead with revolution and construction, organizing and mobilizing the masses of all strata.

An important task which arose in building ours into a mass party was that of keeping the qualitative consolidation of the party ranks abreast of their rapid quantitative growth.

The Second Party Congress held in March 1948, putting forward the qualitative consolidation of the party as a central question arising in the construction of a mass party, comprehensively set forth tasks for the qualitative consolidation of the party such as the strengthening of party cells, the improvement of party ideological work, and the organizational, ideological unity of the party. Through the struggle to carry through the guidelines set forth at the Second Party Congress for qualitative consolidation of the party, party organizational work and ideological work were improved, the party cells as a whole were strengthened into vibrant, militant organizations, and the standards of party members and cadres improved another notch. Thus the party ranks were qualitatively consolidated, the unity and solidarity of the party strengthened, and the combat strength of party organizations and the leadership function of the party improved.

The decade of the 1950s was a historic one of epoch-making significance in the strengthening and development of our party as a chuche-oriented party.

The Fatherland Liberation War against the U.S. imperialist armed invasion was a formidable trial for our party. In order to win victory in the war, it was imperative above all to strengthen the party organizationally, ideologically and firmly unite all of the people around the party.

The great leader Comrade Kim Il-song, even under the formidable war conditions convening the third, fourth, and fifth plenary meetings of the Party Central Committee, led the way in timely straightening out the tiltings and deficiencies which had surfaced in party construction and party work and further strengthening the party organizationally, ideologically. Through the third plenary meeting of the Party Central Committee the undisciplined phenomena prevailing during the temporary rearward movement were overcome and a revolutionary discipline established within the party; and through the fourth plenary meeting of the Party Central Committee the leftist tilting which had surfaced in party organizational work was overcome and the party ranks expanded and strengthened. In particular, through the fifth plenary meeting of the Party Central Committee the party, by calling all of the party organizations and party members to the struggle to temper the party spirit of party members, oppose factionalism, strengthen the unity and solidarity of the party, and establish chuche in party ideological work, registered a new advance in strengthening the party organizationally, ideologically.

Because in this way it timely took measures for strengthening itself, our party was able to reliably insure the victory of the Fatherland Liberation War, overcoming all kinds of trials.

After the war our party achieved an epochal turnaround in establishing chuche and strengthening unity and solidarity.

Although we won victory in the Fatherland Liberation War and completed the rehabilitation and reconstruction work of the people's economy in a short postwar period, the circumstances were still difficult. Moreover, the factional elements still remaining within the party, embracing revisionism, came out to challenge the party. The prevailing situation urgently called for holding aloft the banner of chuche and strengthening the party organizationally, ideologically.

The great leader Comrade Kim Il-song, convening the Third Party Congress in April 1956, set forth programmatic tasks designed to oppose factionalism in the party construction area, defend the unity and solidarity of the party, and improve party organizational work and ideological work, and at the August 1956 plenary meeting of the Party Central Committee, sagaciously led the struggle aimed at exposing and crushing the anti-party counterrevolutionary factional elements who had come out to challenge the party. All of the party members such as the anti-Japanese revolutionary fighters and working people, infinitely loyal to the respected and beloved leader Comrade Kim Il-song, dealt a decisive counterblow to the machinations of the anti-party counterrevolutionary factional elements and resolutely protected and defended the party and the leader. The historic significance of the Third Party Congress and the August 1956 plenary meeting of the Party Central Committee lies in having opposed all kinds of



anti-party, counterrevolutionary ideological elements such as factionalism, revisionism and held aloft the banner of chuche, the banner of party unity and solidarity. With the Third Party Congress and the August 1956 plenary meeting of the Party Central Committee as a turning point, chuche was established more firmly in party work, and party unity and solidarity strengthened one notch higher. Thus our party timely opposed factionalism, revisionism, thoroughly established chuche, and defended party unity and solidarity, and because of this, our party was able to further strengthen the party organizationally, ideologically, holding aloft the banner of the revolution, unwavering even when the situations at home and abroad were complex.

In the 1960s our party entered upon a new higher stage of its development.

As an advanced socialist system was monolithically established and the foundations of a self-reliant national economy thoroughly laid with the completion of the task of socialist basic construction, the socioeconomic conditions for our party activity basically changed. Again, through the indeflectible and resolute struggle against the anti-party factional elements and their lingering ideological poison the historic cause was attained to liquidate factionalism which historically used to inflict great harm and realize the unity of the Korean communist movement. This bespoke the fact that our party entered upon a new stage of its own development.

The great leader Comrade Kim Il-song, at the Fourth Party Congress convened at such a historic juncture setting forth programmatic tasks designed to continue to organizationally, ideologically strengthen the party and further enhance its leadership role, emphasized that by opposing particularly revisionism, factionalism, parochialism, nepotism and defending the unity of ideological will of the party all of the party members and party organizations must think and act the same as the Party Central Committee and however difficult the environment, must struggle to the end sharing destinies with the Party Central Committee. Through the struggle to carry through the tasks set forth by the Fourth Party Congress in the party construction area the unity and solidarity of the party was further strengthened and the leadership role of the party enhanced one notch higher, and an epoch-making advance was registered in the task to improve the party work method and work style and unite the masses around the party, indoctrinating and remolding them. In particular, with the fifteenth plenary meeting of the Fourth Party Central Committee held in May 1967 as a turning point, a decisive turnaround was brought about in the task of establishing the unitary ideology system of the party.

The decade of the 1970s was one in which another great turnaround was achieved in the development of our party.

The Fifth Party Congress convened in November 1970, defining it as the overall task of party work to establish the unitary ideology system partywide and based thereon, strengthen the unity and solidarity of the party ranks, set forth the programmatic task to commendably conduct work with people, the basics of party work. By resolutely carrying through the overall task of party work set forth by the Fifth Party Congress we thoroughly consolidated the organizational and ideological foundations making it possible to ceaselessly strengthen and develop our party and go forward from generation to generation to attain our revolutionary cause.

The cause of the party is carried forward from generation to generation, and the party must unswervingly preserve its revolutionary character until accomplishing its mission. In order that the party of the working class may preserve its revolutionary character from generation to generation and accomplish its lofty mission to the end, it is imperative that the task of consolidating the party, the task of consolidating the organizational and ideological foundations of the party should be conducted with a view to the future.

Our party, looking into the tomorrows of the developing party and revolution, set forth the strategic guidelines for converting the whole society to the chuche ideology, and as a priority condition for it, positively struggled to step up the conversion of the entire party to the chuche ideology.

Converting the entire party to the chuche ideology represents a new higher stage of the task to establish the unitary ideology system of the party. Our party, by defining infinite faithfulness to the party and the leader as the most basic character of party members and making all activities conducted in subordination to establishing the unitary ideology system of the party, made the party filled to the brim with the unitary ideology, the chuche ideology and based thereon, further strengthened the unity of ideological will of the party ranks. Our party paid keen attention particularly to organizing the cadre strength of the revolution. Our party, on the principle of holding faithfulness to the party and the leader as the basic characteristic and of combining the old, middle-aged, and the youth, thoroughly organized the cadre ranks, and heightening the view of the organization and regularizing, standardizing party life among cadres and party members, strengthened the tempering of their party spirit. Through the struggle to carry through the guidelines set forth by the party for the cadre revolution and the guidelines for turning the whole party into a cadre party designed to improve the politico-administrative standards of cadres and party members, our cadre ranks and party ranks were strengthened further, and the cadre strength capable of attaining the chuche revolutionary cause to the end was organized thoroughly.

Our party conducted the task to deepen the effort to establish the unitary ideology system of the party and strengthen the cadre ranks and the party ranks in close combination with the task to establish a new revolutionary work system. By timely driving home the teachings of the great leader Comrade Kim Il-song and the guidelines of the party within the party down to every corner of the base level and by establishing an orderly work system for all of the party organizations and party members to move in unison in accordance with the centralized discipline and unconditionally, thoroughly protect and carry through the line and guidelines of the party, we brought about a new turnaround in party work and party activity.

The achievements scored in party construction and party activity in the 1970s constitute sound resources which enable our party to go forward to struggle, setting a still higher goal. The Sixth Party Congress convened in the first year of the 1980s, putting forward a new grand struggle program for conversion of the whole society to the chuche ideology, set forth militant tasks in the party construction area designed to more thoroughly organize the party ranks and the revolutionary ranks continuing to grasp it as the basic line of party construction to establish the unitary ideology system partywide, brilliantly carry forward and develop the revolutionary tradition, and strengthen partywide guidance for revolution and construction. This bespeaks the fact that our party has entered

upon a new higher stage of its own development as a great party going forward to realize the conversion of the whole society to the chuche ideology, a task which it has put in the forefront.

Our party, holding aloft the banner of chuche, has walked a glorious road of struggle and been further tempered and tested, in the process.

Throughout the course of leading the revolutionary struggle and construction task by always seeking the key to all victories in strengthening the party and by first strengthening the party organizationally, ideologically, our party has further consolidated the revolutionary ranks, crushing the machinations of internal and external enemies, and led revolution and construction along the one road of brilliant victory, breaking through multilayer barriers and trials.

The Korean communist movement, which began charting the road ahead for the revolution under the "T.D." banner, has developed onto a very high stage today where it is going forwarding to energetically launch the struggle for the ultimate victory of the revolution, putting in the forefront the conversion of the whole society to the chuche ideology. Our party, which is the organizer, the leader of this great struggle, has grown and strengthened more than at any time as an invincible combat force in terms of its ideological spirit and organizational character, in terms of its ties with the masses. Today within our party sound organizational and ideological foundations capable of strengthening and developing ours forever as a chuche-oriented revolutionary party have been laid and a guidance system capable of brilliantly carrying forward and developing the chuche revolutionary cause thoroughly established. This bespeaks the fact that a firm guarantee which makes it possible to attain from generation to generation to the end the revolutionary cause charted by the great leader Comrade Kim Il-song has been created.

## 2

Our party, which has walked a unique road since beginning to strike its roots at the "T.D.," is a new-type revolutionary party of the working class.

Ours is a chuche-oriented revolutionary party which, holding the chuche ideology as its guiding principle, goes forward to launch revolutionary activities independently, creatively to suit the interests of its people and the realities of its country. By holding the chuche ideology as its guiding principle and thoroughly establishing chuche in all areas of party construction and party activity, our party has been able to strengthen and develop into an invincible revolutionary party.

Essentially, for the party of the working class to establish chuche is a basic demand flowing from the character and mission of the party itself. The party of the working class, inasmuch as it is a political leadership organ struggling to oppose all manner of domination and enslavement and realize the independent stand and attitude of the masses of people, must of necessity thoroughly establish chuche. If the party, failing to establish chuche, allows itself to be influenced by the mannerisms of others, both the party and the revolution will be messed up in the end. Only a party which acts independently with its right mind can become a party of strong unity and solidarity achieved on the basis of its guiding thought and go forward to energetically push ahead with revolution and construction, commanding

the support and trust of the masses of people of its country and mobilizing their inexhaustible strength.

Important to the party of the working class in establishing chuche is overcoming flunkeyism, dogmatism. In particular, establishing chuche in our country where flunkeyism, dogmatism, becoming extremely prevalent, used to inflict great harm on the communist movement, arose as a vital question bearing on the destiny of the party and the revolution. By steadfastly struggle at all times to oppose flunkeyism and dogmatism and establish chuche in the period of the anti-Japanese national liberation struggle as well as in the post-liberation period of the democratic revolution, socialist revolution and socialist construction, the Korean communists were able to strengthen and develop the party and move the revolutionary struggle forward.

In the period of the anti-Japanese revolutionary struggle the flunkies, by trying to found the party on the approval of others and achieve independence on the strength of others, inflicted great harm on the developing communist movement in our country. The poison of flunkeyism, dogmatism still lingering after liberation surfaced extremely during the Fatherland Liberation War and became unbearable as the socialist revolution and socialist construction progressed in full swing.

The great leader Comrade Kim Il-song, who had early on since the anti-Japanese revolutionary struggle period struggled against flunkeyism, dogmatism, sagaciously led the way in more thoroughly establishing chuche as revolution and construction deepened. Our party, loyally upholding his revolutionary guidelines for establishing chuche, energetically launched the ideological struggle to uproot flunkeyism and dogmatism remaining in people's heads, on the one hand, and thoroughly arming them with the great chuche ideology and the embodiment, the line and policy of the party, strove to make them view and judge all questions from the chuche stand and go forward to solve them with their own strength. Through the struggle to establish chuche a new turnaround occurred in the ideological life of party members and working people, and the unity and solidarity of the party based on the chuche ideology was strengthened further and a ceaseless upsurge achieved in revolution and construction.

Today our party, holding aloft the slogan for converting the entire party to the chuche ideology, is further deepening the struggle to establish chuche in party construction and party activity, and through this process is going forward to more completely attain its face as a chuche-oriented revolutionary party.

Ours is an invincible revolutionary party where the unitary ideology system has been thoroughly established partywide.

Establishing the unitary ideology system of the party is the basic line of our party construction. Insuring the unitariness of thought and leadership within the party is an intrinsic demand of the party of the working class. This is realized through the task to establish the unitary ideology system of the party. Only if the unitary ideology system of the party is established, is it possible for the entire party to arm itself with the leader's thought and become a live organic body breathing and moving in accordance with the ideological will of the leader.



Important in establishing the unitary ideology system of the party is thoroughly arming the entire party with the leader's thought.

The leader is the personifier of the organized will of the entire party, and the leader's thought is none other than the guiding thought of the party. The ideological unitariness of the party is realized only on the basis of the leader's thought.

As a result of our party having put in the forefront unitary ideology indoctrination as the basics of party ideological work and energetically launched it, one ideology has come to prevail partywide and all of the party members, thoroughly arming themselves with the leader's revolutionary thought, the chuche ideology, have come to think and act in accordance with its demands.

Also important in establishing the unitary ideology system of the party is thoroughly realizing the unitary leadership of the leader.

The leader is the supreme helmsman of the party, and the leadership of the party is none other than the leadership of the leader. Our party under the unitary leadership of the great leader Comrade Kim Il-song has established an orderly system under which all of the party organizations and party members move in unison and protect and carry through the policy of the party on the principle of absolutism, unconditionality.

Our party, by thoroughly establishing the unitary ideology system within the party, has incomparably strengthened the might of the party and been able to lead revolution and construction to straight victory, breaking through whatever barriers and trials.

The more the revolution progresses, the more it becomes the demand of the law of the developing party and revolution to further deepen the task of establishing the unitary ideology system of the party. The entire process in which our party has been founded, strengthened and developed is a process in which the task of establishing the unitary ideology system of the party has been deepened ceaselessly. Our party, setting forth for the first time the principles in establishing the unitary ideology system of the party to suit the demands of the developing revolution in the 1970s when the conversion of the whole society to the chuche ideology was in the forefront, has further deepened this task. Today our party has been strengthened and developed into a force of loyalty thinking and acting only in accordance with the intent of the party and the leader, the entire party firmly united around Comrade Kim Il-song the Great. This is the most precious gain won in the long struggle of the Korean communists dedicated to party construction.

Ours is a mighty party which has realized the most solid unity and solidarity based on the chuche ideology.

The unity and solidarity of the party ranks is the source of strength of the party fighting revolution. A party which has achieved unity and solidarity is invincible, and in the construction of the party of the working class there is nothing more precious than the unity and solidarity of the party ranks.

The unity and solidarity of the party is realized through struggle. The struggle to oppose the anti-party currents is essentially an intraparty reflection of the

class struggle. Unless a resolute, uncompromising struggle is launched against the anti-party currents and alien elements, it is impossible to insure the unity and purity of the party ranks. In the process of struggling to overcome all kinds of alien elements and anti-party currents such as factionalism, our party has ceaselessly strengthened the unity and solidarity of the ranks.

For the unity and solidarity of our party, the priority target of struggle was factionalism. Among the revolutionary ranks led by our Comrade Kim Il-song during the anti-Japanese revolutionary struggle, factionalism was overcome and the entire ranks were firmly united around Comrade Kim Il-song. The firm unity and solidarity of the revolutionary ranks centered around Comrade Kim Il-song the Great is a precious tradition of our country's communist movement achieved in the course of the bloody struggle to work out the destinies of the fatherland and the people. Now, the factional elements who had fallen by the wayside as renegades, selfish dastards, sneaked in the communist ranks taking advantage of the post-liberation chaos and viciously plotted to sabotage the unity and solidarity of the party. The scoundrels did not even hesitate to act in collusion with the imperialists, in order to realize their factional ambitions.

Factionalism tolerated, it is impossible to achieve the unity of ideological will of the party of the working class nor is it possible for the party to exist as one whole body. Our party, in the struggle for unity first of all concentrating firepower on opposing historically existing factionalism, has liquidated the anti-party factional elements within the party and achieved the great unity of the Korean communist movement.

The struggle for the unity and solidarity of the party could not come to an end by overcoming historically existing factionalism alone. Even after liquidating the historically existing filths of factionalism our party has continued the struggle against the anti-party revisionists and developed the historic struggle of the party for unity onto a new higher stage.

The greatness and invincibility of the unity and solidarity of our party lie in that it is the unity and solidarity based on the infinite faithfulness to the party and the leader of all of the party members centered around Comrade Kim Il-song the Great. The center for the unity and solidarity of the party is the leader. The solidity of unity and solidarity of the party depends on how all of the party members are united around the leader. The unity and solidarity of our party is by no means something that has been formed out of a sense of obligation. The unity and solidarity of our party stands on the infinite respect and absolute trust of all of the party members toward the party and the leader. It is the unity and solidarity based on their indeflectible revolutionary convictions and ethics intent on politicoideologically protecting and defending the party and the leader with their lives and fighting for the sake of the party and the leader, unhesitatingly offering even their lives.

The greatness and invincibility of the unity and solidarity of our party lie in that it is the unity and solidarity of ideological will. What is important in the unity and solidarity of the party is achieving the unity of ideological will. Only the unity of ideological will based on one ideology is a solid unity, and a solid unity cannot be achieved by the solidarity in terms of job performance alone. The one ideology is none other than the revolutionary thought of the leader, the

founder of the party. The revolutionary thought of the leader is the basis of unity and solidarity of the party, and the unity and solidarity of the party of the working class is the unity and solidarity of ideological will based on the revolutionary thought of the leader. Our party is a body of unity of ideological will of the chuche-oriented communists who hold the chuche ideology as the view of the world.

Because of the presence of the great unity and solidarity centered around the great leader Comrade Kim Il-song and based on the chuche ideology, our party is so strong.

Ours is a steely party strong in organizational spirit and disciplinary character.

The revolutionary organizational spirit and disciplinary character are the life of the party which is the supreme organization of the working class, the weapon for class struggle, the weapon for revolution and construction. Only if a steely organizational spirit and disciplinary character are insured within the party, can the party of the working class become a genuinely revolutionary and militant party and go forward to lead the revolutionary struggle to victory, breaking through whatever barriers and trials. As historical lessons show, liberalism and indiscipline coming to prevail, the party cannot escape the fate of ruin.

Our party, because of its strong organizational spirit and disciplinary character which nothing can pull down, gets to be an even more mighty, ever-victorious, invincible party. What makes the organizational spirit and disciplinary character of our party the most solid, the most mighty lies in that they stand on the infinite loyalty of party members to the party and the leader and their intense political awareness.

The organizational spirit and disciplinary character of the party are further strengthened when a revolutionary party life system is established partywide and party life is regularized, standardized among party members. Our realities clearly show that making party life regularized and standardized and the standard and order of internal party life strictly observed is the powerful method to strengthen and develop the party into a revolutionary party in possession of a strong combat strength, revolutionizing party members and heightening their organizational spirit and disciplinary character. It is a precious achievement scored in party construction that through the struggle to regularize, standardize party life party members' view of the party organization has become heightened and that one and all have come to firmly establish the ethos to work and live, thoroughly abiding by the party organization.

Ours is an invincible party linked to the masses of people in kindred ties.

The party struggles to protect the interests of the masses of people such as the working class, and goes forward to carry out the revolution, organizing and mobilizing the masses of people. Therefore, it has particularly important significance in the construction of the party of the working class to form kindred ties with the broad masses and strike deep roots among the masses. Only the party, which strikes deep roots among the masses, commands the support and trust of the masses, and knows to organize and mobilize the masses, can display an invincible might and acquit itself fully of its mission as general staff of the revolution, as political leader of the masses of people.

The question of ties with the masses also arises as an important matter for the party in power. Just because the party has come to power, it does not mean that the question of its ties with the masses will be solved spontaneously. Even the party in power, if it divorces itself from the masses and forfeits the support and trust of the masses, can not only become impotent but also endanger even its own existence.

The great leader Comrade Kim Il-song, since the first day of embarking on the road of revolution viewing the question of ties with the masses as a basic matter bearing on the fate of the revolutionary organization and always being with the masses of people for the long period to date, sharing joys and sorrows with them, has held it as an iron rule to push ahead with revolution and construction, believing in the masses of people and mobilizing the strength and wisdom of the masses.

Our party, by making the functionaries and party members heighten their party spirit, working class character, and people-mindedness, faithfully serve for the sake of the people, and thoroughly carry through the mass line in all activities, has ceaselessly strengthened the ties between the party and the masses. Our party, firmly observing the class principle in work with the masses, has thoroughly organized the class position of the party, on the one hand, and indoctrinating the broad masses and boldly embracing them, thoroughly united them around the party.

Today our party, forming kindred ties with the masses, is enjoying the absolute support and trust of the masses of all strata, and our people, entrusting their destinies altogether to the party, are going forward to fight without vacillation along the road the party teaches. Our party, which has thus become a complete whole with the masses, is invincible, and no force can break the kindred ties between our party and the masses.

Our party, setting up in an orderly manner the system for work with people, has established the revolutionary work method and people-minded work style partywide.

All activities of the party, which is a political organization of the working class struggling for the sake of the interests of the masses of people, are realized through work with people. The party, by making people move voluntarily, pushes ahead with revolution and construction, remaking society and nature.

The thought set forth by the great leader Comrade Kim Il-song for holding work with people as the basics of party work is a great thought which, embodying the chuche ideology in the party construction area, has enunciated the basic principle of party activity. The party, only if it goes forward to grasp work with people as the basics, can prevent party work from turning into an administrative job, into a technical job performance and preserve the character of the party as a political organization, and correctly perform its militant functions and role.

Our party, opposing the tilting to turn party work into an administrative job, which could surface in the party in power, has resolutely carried through the guidelines for grasping work with people as the basics.



Establishing the revolutionary work method and people-minded work style is an acute, important question arising in the construction of the party of the working class.

In particular, when the party has come to power, the bureaucratic tendencies to command and dictate, abusing party authority, could surface. Bureaucratism could surface in larger measure from among the functionaries who have grown up smoothly without going through trials of the revolution.

Essentially, bureaucratism is a despotic ruling method the dominating class enforces in the exploiting society, and as such, basically runs counter to the inherent nature of the party of the working class. If the functionaries, failing to acquire the the revolutionary work method and people-minded work style, come to be immersed in bureaucratism, the line and policy of the party, however correct, cannot be correctly carried out, and will bring the grave aftereffects of alienating the party from the masses and weakening the revolutionary fervor and creative positiveness of the masses.

Our party, since the first day of coming to power holding it as one of mthe basic questions in party construction to improve the party work method and work style, has always paid keen attention to it.

The basic guidelines our party has maintained in improving the party work method and work style have been for establishing the Anti-Japanese Guerrillas work method partywide. The Anti-Japanese Guerrillas work method personally created by the great leader Comrade Kim Il-song during the arduous anti-Japanese revolutionary struggle is a genuine communist work method. To carry forward and develop this work method is the genuine way to uproot all the erroneous work methods and work styles inherited from the old society such as bureaucratism and abuse of power and establish the revolutionary work method and people-minded work style consistent with the socialist, communist society.

Our party's traditional Anti-Japanese Guerrillas work method has been embodied and developed through the great Ch'ongsan-ri spirit, the Ch'ongsan-ri method to suit the new historical conditions of socialist construction. The Ch'ongsan-ri method, in a word, is a work method relying on the strength of the masses, the revolutionary work method of carrying out the task at hand, going in among the masses and sharing joys and sorrows alike with them and mobilizing the voluntary fervor and creativity, initiative of the masses. In the course of carrying through the Ch'ongsan-ri spirit, the Ch'ongsan-ri method our party work has been firmly turned around as work with people and a basic improvement achieved in the party work method and work style.

Inasmuch as the struggle to straighten out the party work method and work style is a struggle to overcome the dregs of old ideas remaining among functionaries, it must be conducted steadfastly with perseverance over a long period of time. As a result that our party, setting it forth as one of the cardinal tasks of party work to improve the work method and work style to suit the new demands of the developing revolution, has launched a strong partywide struggle, the Anti-Japanese Guerrillas work method has been embodied in party work as a whole and party work habit renewed. A revolutionary vigor is pulsating partywide, all tasks are being launched vibrantly, and the ties between the party and the masses have been made ever more invincible.

It is one of the most precious achievements scored in the construction of a chuche-oriented revolutionary party that ours has been strengthened and developed into a revolutionary party moving forward becoming a complete whole with the masses, into a militant party deeply rooted among the masses and enjoying the absolute support of the masses.

Truly, ours is a party which has been built and is acting with the chuche ideology as the guiding principle; a party which has thoroughly established the unitary ideology system partywide and achieved rock-hard unity and solidarity based on the chuche ideology; a party which, forming kindred ties with the masses of people and enhancing their role, is struggling for the attainment of the chuche revolutionary cause; a glorious chuche-oriented revolutionary party.

To further strengthen and develop ours into a chuche-oriented revolutionary party is the decisive guarantee for overcoming all kinds of barriers and attaining the chuche revolutionary cause.

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Today our party is faced with the heavy revolutionary duty to step up the conversion of the whole society to the chuche ideology and attain the cause of fatherland reunification. No matter what barriers may lie on the road ahead for the revolution, we must reunify the fatherland by all means and attain the chuche revolutionary cause generation after generation to the end. To that end, it is imperative to ceaselessly strengthen the party and enhance its leadership role.

The party is the weapon of revolution and construction, and the guiding force of the socialist, communist society. Unless the party is strengthened and its leadership function and role enhanced, it is impossible to successfully push revolution and construction forward or correctly move the socialist, communist society forward. The socialist, communist society is not an anarchic society but a highly organized society. If such a society is to be moved forward, there has to be the political leadership of a guiding force in possession of such a strong organizational power as the party. Without a correct political leadership it is impossible to insure the unity of thought and action of the masses of people or organize and command the action of people to suit the common interests of the society.

Even after Communism has been built, the struggle will continue to discard the old and create the new in various aspects of social life, and through this struggle the society will come to develop ceaselessly. Without the leadership of such a guiding force as the party it is impossible to correctly achieve the task designed to educate and indoctrinate people, improve social relations, and conquer nature nor can the ceaseless development of society be insured.

As long as Capitalism and Imperialism remain on the earth, even if Communism is realized in one country or in a certain region, the danger of aggression by external enemies and the resistance of internal enemies in collusion with them cannot be avoided. Only by the leadership of such a guiding force as the party is it possible to beat back the machinations of hostile elements infringing on the interests of the masses of people, and reliably protect people's independent and creative life.

In light of the position and role of the party in the attainment of the socialist, communist cause we must build the party with a view to the future. This can only be realized through the task of converting the entire party to the chuche ideology. Only by going forward to convert the entire party to the chuche ideology is it possible to correctly carry out the task of remaking nature and society and social beings in accordance with the demands of the chuche ideology, and successfully build and lead the communist society, a society which has been converted in entirety to the chuche ideology.

Converting the party to the chuche ideology has been the invariable guidelines for party construction maintained from the outset by our party founded with the chuche ideology as the guiding thought, and the construction history of our party has been none other than a process of converting the party to the chuche ideology. Converting the entire party to the chuche ideology is a continuing historic struggle of our party on a higher stage for the conversion of the party to the chuche ideology.

To say to convert the entire party to the chuche ideology means essentially to go forward to strengthen and develop ours forever into Comrade Kim Il-song's party.

To say to strengthen and develop ours into Comrade Kim Il-song's party means to forever loyally revere Comrade Kim Il-song the Great as the Chief of our party and with an invariable grip on the thought and line set forth by our Comrade Kim Il-song, carry them through generation after generation.

Respected and beloved Comrade Kim Il-song is the great leader whom our nation has waited for millennia in its history, and the teacher and father of our party and people.

To forever loyally revere the great leader Comrade Kim Il-song is the lofty duty and unswerving revolutionary conviction of the Korean communists.

The Korean communists have it engraved in their hearts as a revolutionary conviction that when they go forward following the leadership of Comrade Kim Il-song the Great, they will inevitably win victory, breaking through whatever barriers. This is what our people have learned deeply with all their hearts by their personal experiences as they have walked the road of struggle filled with trials over more than half a century since they charted for the first time the road ahead for the revolution under the leadership of respected and beloved Comrade Kim Il-song.

The Korean communists, since the beginning of our revolution with the firm belief that the rugged road ahead for the revolution could be worked out only if Comrade Kim Il-song the Great was loyally revered at the helm, have walked the road of struggle and victory, clearing all kinds of trials, and entrusting all destinies to Comrade Kim Il-song the Great, have lived and fought every minute of their lives with the one mind of loyalty to the leader.

Immutable and forever unchanging is the revolutionary conviction of the Korean communists and people loyally revering the respected and beloved leader Comrade Kim Il-song.

As did the anti-Japanese revolutionary fighters loyally revere Comrade Kim Il-song the Great, we must make all of the party members and working people and the rising generation loyally revere the respected and beloved leader Comrade Kim Il-song

generation after generation and engrave in their hearts the absolute faithfulness of moving forward only along the road the party and the leader teach, even if mountains and swamps stand in the way.

Ours is a party founded and nurtured by Comrade Kim Il-song, and the Korean communists are revolutionary soldiers who have grown up under the guiding hand of Comrade Kim Il-song. It is the duty befitting our communists to unswervingly revere the leader who has reared them.

In the future, too, we must go forward to ceaselessly strengthen and develop ours into a revolutionary party forever loyally revering and attending Comrade Kim Il-song the Great as the leader, as the teacher, into a militant party breathing and moving in unison in accordance with the ideological will of Comrade Kim Il-song.

Precisely this is the basic question which must be tightly grasped all the time in the construction of our party.

Above all we must go forward to ceaselessly deepen the task of establishing the unitary ideology system partywide.

The task of establishing the unitary ideology system of the party is one that must be tightly grasped perpetually throughout the course of the existence and activity of the party.

Today our party has entered upon a new developmental stage. Our revolution is taking on the character of long term and arduousness, and the change of generations is taking place within the revolutionary ranks. The situation at home and abroad for our revolution is tense and complex. The realities present with greater importance the question of establishing the unitary ideology system of the party.

The basics in establishing the unitary ideology system partywide are bringing up all of the party members and working people as fervent revolutionary soldiers acquitting themselves fully of their loyalty to the party and the leader.

It is our credo that everything in party construction and party work boils down to faithfulness to the party and the leader. Today our party, in making party members and working people infinitely faithful to the party and the leader, is putting in the forefront as the paragon the faithfulness of the young communists, members of the Anti-Japanese Guerrillas during the anti-Japanese revolutionary struggle. During the darkest period when our people were groaning under the harsh oppression of the Japanese imperialists, holding the revolutionary conviction that they could work out the destinies of the fatherland and the people and win the victory of the revolution, only if they followed the leadership of Comrade Kim Il-song the Great, they acquitted themselves fully of their loyalty to him. Party organizations must go forward to launch party work with emphasis on making all of the cadres and party members loyally uphold and follow the party and the leader with a true heart with the one clean mind of loyalty as did the anti-Japanese revolutionary fighters.

We must resolutely preserve and carry forward the bloodline of chuche, the purity intact.



Our party's bloodline of chuche is the thought and theory of Comrade Kim Il-song the Great, his revolutionary achievements and struggle experiences, and our leader-style work method. Because it has been achieved amid an unprecedentedly intense and many-sided struggle over a long period, it is infinitely rich and precious, and has an everlasting vitality for the strengthening and development of our party and the victory of our revolution. By inheriting the bloodline of chuche our party has been able to strengthen and develop itself on the most sound organizational and ideological foundations and victoriously move forward, clearing the rugged road filled with multilayer trials and barriers. The future of our party, too, depends on how this great bloodline is defended and carried forward.

We must make not only the present generation but the succeeding generations as well go forward with a tight grip on the thought and theory of the great leader Comrade Kim Il-song as the party's eternal guiding thought, guiding theory, resolutely defend his revolutionary achievements and struggle experiences, his revolutionary work method and people-minded work style, and brilliantly carry forward and attain the chuche revolutionary cause.

It is a crucial question bearing on the destiny of the party and the revolution to preserve and ceaselessly strengthen the unity and solidarity of the party and its purity. We must defend and further strengthen the great unity and solidarity of our party generation after generation.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party has achieved through a long struggle the most solid and viable unity and solidarity in the history of the communist movement. We are entitled to take our rightful honor and pride in this.

But by no means can we afford to remain satisfied with the achievements scored to date in the struggle for the unity and solidarity of our party. Our revolution has yet to be complete, and we must continue to wage an arduous struggle. As long as Imperialism exists, Opportunism remains, and class struggle continues, we must go forward to ceaselessly strengthen the struggle for the unity and solidarity of the party.

Party organizations, thoroughly arming all of the cadres and party members with our party's experiences gained in the anti-factional struggle, must make them uncompromisingly struggle always with a sharp party-oriented, class-oriented eye against all kinds of unwholesome elements obstructing the unity and solidarity of the party, such as factionalism, nepotism, parochialism. We must defend generation after generation the unity and solidarity of our party and revolutionary ranks united as one around the leader based on the chuche ideology, and go forward to further strengthen the iron discipline whereby all of the party members move in unison under the command of the Party Center.

All of the party members must be thoroughly prepared as chuche-oriented communist revolutionaries.

Our party members are vanguard fighters who must attain on their own responsibility the chuche revolutionary cause, the socialist and communist cause in Korea. In order to thoroughly prepare party members as chuche-oriented communist revolutionaries, it is imperative to strengthen party life among them.

Today in light of the change of generations taking place within the party ranks, it is being presented as an even more important question to strengthen the party life of party members. Under conditions that as time passes, the party ranks are being ceaselessly complemented by a new generation which has not sufficiently stood the test of the party, it is possible to firmly continue the generation of the party only by strengthening party life.

Party organizations, substantially operating the new party life system established partywide, must further improve the party life standard of party members and strive to ceaselessly temper the party spirit of all of the cadres and party members.

Continuing to strengthen the struggle for improvement of the party work method and work style, we must more thoroughly establish our-leader-style work method partywide.

Within our party, which has been founded and nurtured by the great leader Comrade Kim Il-song, there could be no work method and work style other than our-leader-style work method as there could be no ideology other than the leader's ideology. But within the party there still remain the old work method and work style damaging party work.

If the party fails to do away with the old work method and work style, it is possible it will gradually lose the support and trust of the masses of people and be divorced from them, and in the end, it will go through twists and turns. Keeping in mind that it is an acute question bearing on the destiny of the party and the revolution to straighten out the party work method and work style, we must decisively uproot the old work method and work style.

In order to straighten out the work method and work style, functionaries must establish the revolutionary mass viewpoint and attain people-mindedness. Party functionaries are the thorough protector of the interests of the working class and the masses of people, and people's faithful servants faithfully serving for the sake of the masses. Party functionaries, regarding the base-level functionaries and the masses as genuine comrades-in-revolution, must know to love them with a true heart, share joys and sorrows alike with the masses, and quietly give their all for the sake of the masses.

If they are to improve the party work method and work style, they must learn by experience the chuche party work theory and methodology. The chuche party work theory and methodology are a unique party work theory, party work methodology embodying the demands of the chuche ideology for thinking out everything with people at the center and serving for the sake of people. Only by deeply learning by experience the chuche party work theory and methodology can they correctly conduct work with people and go forward to ably solve all questions in indoctrinating and remolding, organizing and mobilizing the masses.

By continuing to strongly struggle to thoroughly eliminate the old work method, bearing in mind that the party of the working class, if it fails to overcome bureaucratization, administratization, will come to forfeit its qualifications to lead the revolution, we must strive to turn ours into a motherly party always infinitely faithful to the working class and the masses of people, into the standard bearer of the masses who energetically pushes ahead with revolution and construction at the forefront of the masses, becoming one with them

The achievements scored in party construction in the past period firmly guarantee a bright future for our party and our revolution.

Today before us are unfurled broad prospects, and our revolutionary struggle is becoming even more rewarding. Not self-complacent with the victory to date, we must continue to dynamically struggle toward a new victory. It is the traditional revolutionary ethos of our party to go forward to chart with struggle the road ahead for the revolution. By continuing to fight indomitably along the road of the revolution which began at the majestic Paektu peak we must brilliantly attain the chuche revolutionary cause, the socialist and communist cause.

There shall always be none but victory and glory for our party and people fighting on under the sagacious leadership of the great leader Comrade Kim Il-song to attain the chuche revolutionary cause.

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THE GREAT LEADERSHIP THAT GOES FORWARD TO BRILLIANTLY RESOLVE THE CENTRAL LINK  
IN SOCIALIST ECONOMIC CONSTRUCTION

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[Text] Our country's socialist economic construction, which has dynamically moved forward following the revolutionary banner of the great chuche ideology, has entered upon a new higher stage today. As the struggle to create "the speed of the '80s" is energetically launched under the sagacious leadership of the party, new leaps forward and innovations are ceaselessly happening in all branches, at all units of the people's economy, and the national politicoeconomic might is being strengthened incomparably. This prideful reality is the priceless fruition of the great leadership of our party which, setting forth the most precise line and guidelines in each period, each stage of the developing economy, goes forward to successfully resolve the central link in socialist economic construction.

Our party, early on by correctly seeking out the central link in socialist economic construction and setting forth the unique guidelines for launching an annihilation battle and by sagaciously leading the struggle for the realization, has firmly maintained a great revolutionary upswing in production and construction. The sagacious leadership of our party which goes forward to timely resolve the central link in socialist economic construction has also been brilliantly embodied at the historic plenary meeting of the Party Central Committee held in Hamhung.

Our party, by convening the sixth plenary meeting of the Sixth Party Central Committee in Hamhung last August and presenting principled questions arising in increasing the production of nonferrous metals and rapidly developing the machine industry, clearly illuminated the road to successfully resolving the central link in socialist economic construction to suit the demands of the developing realities.

All of the party organizations and functionaries and working people, by thoroughly carrying through the decision of the historic Hamhung plenary meeting of the Party Central Committee, must firmly maintain the new great revolutionary upswing in socialist construction and brilliantly carry out the grand economic construction program before us.

It is one of the principled questions arising in socialist economic construction to precisely seize upon the central link and go forward to timely resolve it.

The great leader Comrade Kim Il-song taught as follows:



"To seek out the central link and focus attack on it is the strategic and tactical principle which we must necessarily observe in all tasks, be it political work, economic work, or military operations." ("A Collection of Writings of Kim Il-song," Vol 13, p 446)

Socialist economic construction is a glorious and rewarding task to completely satisfy the independent demands of the masses of working people in the sphere of material life. Only by commendably conducting economic construction is it possible to liberate even from the constraint of nature the working people already freed from exploitation and oppression, and provide them with an equal labor life and an affluent, civilized material and cultural life.

Economic construction is a very difficult and complex task conducted through many stages and in the process, many enormous tasks arise. Among the complex economic tasks there will be relatively more important targets exerting decisive influence on the national economic life as a whole as well as tasks which must necessarily be carried out ahead of others. Precisely such tasks are the central link which must must be tightly grasped in economic construction.

Only by correctly seeking out the central link and going forward to timely resolve it focusing all strength on it, is it possible to successfully carry out various complex tasks arising in economic construction, and firmly insuring a high rate of speed of economic development, energetically step up the historic task to lay the material and technical foundations of Socialism, Communism.

The more socialist economic construction progresses, the more important it becomes to seek out the central link and go forward to successfully resolve it.

Socialist economic construction deepened, the scope of the national economy grows bigger and the linkages between branches, between production units of the people's economy become even more complex and close. Such realities call for putting great efforts into thoroughly meshing the production-consumption linkages between branches, between units of the people's economy with a unified grip on the national economic life as a whole. This urgent demand arising in socialist economic construction can be brilliantly resolved precisely only through the process of correctly seizing upon the central link and resolving it.

Just because the production-consumption linkages between branches, between units of the people's economy are complex and various enormous tasks arise, if one were to conduct work in the manner of merely spreading work and doing a little bit of this task and a little bit of that task, it would be impossible to properly solve any of the questions arising in economic work or positively step up overall national economic construction. Only by timely seizing upon the target into which main efforts should be put in the relevant period, the central link which, the target resolved, will make it possible to energetically step up overall national economic construction, and channeling an annihilation battle, is it possible to firmly insure a positive balance of the people's economy, and maximally, effectively mobilizing and utilizing the economic resources and production potentialities already created, firmly maintain an uninterrupted high rate of speed of economic development.

The task to precisely seize upon the central link in socialist economic construction and timely resolve it comes to be successfully carried out only by the sagacious leadership of the party and the leader of the working class.

The party and the leader of the working class, reflecting the demands of the law of socialist, communist construction and the unanimous aim of the masses of people, set forth the thought and theory, strategic and tactical principles regarding economic construction, and grasp and guide in a unified way the struggle for the realization. By the party and the leader various complex questions arising in economic construction are precisely analyzed, the central link which must be tightly grasped in each period, each stage of economic construction is enunciated, and the operational plan for its resolution is unfurled. Apart from the sagacious leadership of the party and the leader it is impossible to precisely seize upon the central link in socialist economic construction or timely, successfully resolve it.

The great leader Comrade Kim Il-song, with his uncommon wisdom and scientific insights, has always set forth the most precise line and guidelines for socialist economic construction, and graphically enunciated the central link for the realization. The historic Hamhung plenary meeting of the Party Central Committee has been a meaningful meeting energetically proving the sagacity of precisely such leadership of the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song, at the historic Hamhung plenary meeting of the Party Central Committee, enunciated the central link in successfully occupying the 10 major prospective targets of socialist economic construction set forth by the Sixth Party Congress, and clearly indicated road which makes it possible to firmly maintain the new great revolutionary upswing.

The 10 major prospective targets of socialist economic construction are an unprecedentedly grand economic construction program designed to lay sound material and technical foundations consistent with the completely victorious socialist society and epochally improve the material and cultural standards of living for the people. If we are to brilliantly carry out this enormous economic construction task before us, we must correctly seize upon the central link and go forward to resolve it first, to suit the demands of the developing realities.

The great leader Comrade Kim Il-song, in the struggle to fulfill the Second Seven-Year Plan ahead of schedule and brilliantly occupy the 10 major prospective targets of socialist economic construction in the 1980s, first of all set forth, with a view to solving the question of people's food, the guidelines for energetically launching the 4 nature-remaking projects, i.e., the reclamation of 300,000 chongbo of tideland and the search for 200,000 chongbo of new field, the construction of Namp'o Floodgate and the construction of T'aech'on Power Plant, and sagaciously led the struggle for the realization. Thus has come to be provided a firm guarantee for completely satisfying the independent demands of the masses of people in the sphere of material life.

Under such conditions it arose as a very important question how to score a breakthrough in rapidly developing key industries and bringing about another great revolutionary upswing in socialist economic construction and successfully occupying the grand 10 major prospective targets of economic construction simultaneously all together. This was by no means the kind of question that could be handily solved by anyone.

Our party, by lighting the signal fire of struggle at the Kim Ch'aek Iron Complex for creating "the speed of the '80s" with a view to rapidly developing the metal

industry as intended by the great leader Comrade Kim Il-song, has opened up a wide road which makes it possible to epochally develop various branches of the people's economy.

The great leader Comrade Kim Il-song, based on the achievements scored in the process of realizing the grand program of socialist economic construction set forth by our Sixth Party Congress, comprehensively enunciated at the historic Hamhung plenary meeting of the Party Central Committee a militant task, along with the methods for the realization, to occupy the heights of nonferrous metals, i.e., the height of 1 million tons within 2 to 3 years, and the height of 1.5 million tons by 1988.

The great leader Comrade Kim Il-song taught as follows:

"It has very important significance in developing the people's economy to occupy the nonferrous metal height." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 23)

Occupying the height of 1.5 million tons of nonferrous metals is a rewarding task to realize the farsighted plan of the party for strengthening the national economic might and providing a more independent, creative life for our people.

Nonferrous metals are very important raw materials in developing modern industries. Only by rapidly developing the production of nonferrous metals is it possible to achieve a many-sided development of industries and the technological advance of the people's economy, and further strengthen the self-reliant nature and chuche character of industries along the line of chucheization, modernization, and scientization of the people's economy. Without increasing the production of nonferrous metals to suit the demands of the realities wherein the economy, and science and technology are developing at a high rate of speed, it will become impossible to make the branch structures of the people's economy more complete or properly solve various questions arising in economic work.

When the production of nonferrous metals is rapidly increased and the height of 1.5 million tons of nonferrous metals occupied, our country will be at the foremost front worldwide in terms of per capital production of nonferrous metals, and our socialist self-reliant national economy will have grown and strengthened into an economy more energetic with greater vitality. When this comes to pass, we will be able to strengthen the national economic and military might and more energetically launch a task incomparably more awesome than now in the sphere of improving the standard of living for the people.

This clearly shows that thoroughly carrying through the guidelines set forth by the great leader Comrade Kim Il-song at the Hamhung plenary meeting of the Party Central Committee and occupying the height of 1.5 million tons of nonferrous metals constitutes the central link in successfully solving all questions arising in economic work today.

If socialist economic construction is to be stepped up, it is imperative to correctly resolve the central link and at the same time, other links in the chain. Only by commendably resolving the other links in the chain simultaneously is it possible to insure a positive balance of the people's economy and firmly maintain an uninterrupted high rate rate of speed of socialist economic construction as a whole.

When the machine industry branch comes to register a new advance in the production of plant machinery, positively making the introduction of press forging and die forging, a welding revolution and a dielectric revolution, in accordance with the guidelines set forth by the great leader Comrade Kim Il-song at the Hamhung plenary meeting of the Party Central Committee, all branches of the people's economy such as the nonferrous metal industry branch will be able to successfully bring about a technological advance and increase by far their production.

Having thus graphically enunciated the central link which must be tightly grasped in the area of economic work to suit the demands of the realities wherein socialist economic construction has developed onto a new higher stage and an enormous task faces us, and having comprehensively indicated the road to firmly maintaining the new great revolutionary upswing is where the greatness and sagacity of the leadership of the respected and beloved leader Comrade Kim Il-song lie, where the immense significance of the Hamhung plenary meeting in the history of our party is.

The history of socialist economic construction in our country is a history of glory showing the sagacity and greatness of precisely such leadership of the respected and beloved leader Comrade Kim Il-song, and a journey of the rewarding struggle for a dynamic forward movement toward a new victory under the leadership of the party.

The great leader Comrade Kim Il-song, early on setting it forth as one of the basic principles which must be strictly adhered to in socialist economic construction to go forward to timely resolve the central link with a tight grip on it, has sagaciously led the struggle for the realization.

The great leader Comrade Kim Il-song taught as follows:

"... the party, precisely seizing upon the central link in each period of socialist construction and with efforts put into it, thoroughly solving questions one by one, has firmly led the overall links in the chain of socialist construction."  
("A Collection of Writings of Kim Il-song," Vol 15, pp 196-197)

The sagacity of the leadership of the great leader Comrade Kim Il-song who has brilliantly resolved the central link in socialist economic construction lies above all in that precisely indicating in a timely manner the central link in each period, each stage of the developing economy, he has led the way in having priority efforts put into the resolution.

In the postwar period when everything had been reduced to ashes and it was difficult to decide where to begin, our party was faced with very complex tasks indeed. Precisely at such a juncture the great leader Comrade Kim Il-song defined heavy industries as the central link in solving all questions, and by sagaciously leading the way in thoroughly carrying through the basic line of socialist economic construction for insuring the priority growth of heavy industries and at the same time developing light industry and agriculture, made it possible to rehabilitate and develop the destroyed economy, and stabilize and improve the fallen living conditions of the people as well, within a very short period.

The great leader Comrade Kim Il-song, discovering economic construction's central link in iron and machinery in the stage of laying the groundwork for socialist



industrialization and focusing all efforts on it, led the way in quickly developing the metal industry and machine building industry, on the one hand, and illuminated the precise road which would make it possible to go forward with a tight grip on the central link in economic management to suit the new environment wherein socialist production relations came to unitarily prevail through his on-the-spot guidance at Hwanghae Iron Works and Ch'ongsan-ri.

To carry out the three technological revolutions constitutes an indispensable requirement in bringing about a new turnaround in economic construction after the realization of socialist industrialization and comprehensive technology renewal.

The great leader Comrade Kim Il-song, discovering the central link of the three technological revolutions in the production of machine tools and focusing firepower on it, scored a breakthrough in the fulfillment of the Six-Year Plan. Thus was created in our country a firm guarantee which would make it possible to successfully push the technological revolution forward and develop all branches of the people's economy at a high rate of speed.

Thus with the great leader Comrade Kim Il-song correctly enunciating the central link in each period, each stage of the developing economy and leading the way in putting priority efforts into its resolution, our people have been able to successfully solve all the questions arising in socialist economic construction and achieve a ceaseless upsurge in production.

The sagacity of the leadership of the great leader Comrade Kim Il-song who has brilliantly resolved the central link also lies in that he has successfully solved, all together simultaneously, the difficult and complex questions arising in socialist construction by energetically inspiring the masses to launch annihilation battle.

The masses of working people are the master of socialist production and management, and are in direct charge of them. The strength and wisdom of the masses of working people are inexhaustible, and only by positively promoting them is it possible to energetically push socialist economic construction forward.

The creative might of working people comes to be highly displayed when the goal is clearly set and all strength is directed to the struggle for the attainment. Annihilation battle is precisely the most positive method to resolve the central link, maximally and effectively organizing and mobilizing the given strength, and go forward to successfully carry out the revolutionary tasks at hand, all together simultaneously. Launching annihilation battle is where an important method to step up overall socialist economic construction, quickly turning the fervor and positiveness of the masses into substantial production achievement and getting work done in a manner to show its worth, is.

The great leader Comrade Kim Il-song, by brilliantly embodying the immortal chuche ideology and always firmly believing in the strength of the masses of working people and setting them in motion and sagaciously leading them in launching annihilation battle, has timely resolved the central link and firmly maintained a great revolutionary upswing in socialist economic construction.

The sagacious leadership of the great leader Comrade Kim Il-song who goes forward to brilliantly resolve the central link by setting the masses in motion to launch

annihilation battle, is being more brilliantly embodied by our party. Our party, setting it forth as the basic method of resolving the central link in socialist economic construction to positively inspire the broad masses to mount lightening battle, concentrated offensives and annihilation battle, has thoroughly embodied it in all areas.

Our party, totally mobilizing all means of propaganda and agitation in the direction of the struggle to resolve the central link in socialist economic construction, has intensively launched economic agitation, on the one hand, and thoroughly planning and coordinating organizational guidance work, energetically led the way in getting the task at hand done by the method of lightening battle, annihilation battle. The "70-day battle speed," the new higher speed which energetically demonstrated the might of chuche Korea, was the brilliant fruition of the sagacious leadership of our party which launches annihilation battle, focusing all strength precisely on the central link in socialist economic construction.

Our party, having led to victory the final assault to occupy the towering peak of the Six-Year Plan focusing firepower on the major fronts of great socialist construction, defined the extractive industry as the primary assault target for the fulfillment of the Second Seven-Year Plan and dispatched a strong guiding force to the industry, and sagaciously led all the other branches in energetically supporting this primary assault front of socialist construction.

The realities show that only if the central link is resolved by the method of annihilation battle, is it possible to admirably carry through the demands of the speed battle in economic construction and that only if, after the resolution of one central link, the next central link is sought out timely and the necessary strength is focused on it, is it possible to bring about a ceaseless revolutionary upsurge in socialist economic construction.

The sagacious leadership of the great leader Comrade Kim Il-song who has been leading socialist economic construction to victory with a tight grip on the central link, has displayed its correctness and vitality to the hilt through practice.

With all the other links in the chain resolved all together simultaneously as the central links have been resolved one by one, in our country the organic linkages and the rational balance of all branches of the people's economy have been thoroughly insured, and the economy has come to develop at an uninterrupted high rate of speed. In particular, the high rate of speed of economic development achieved in our country in the 1970s when economic unevenness swept the world and many countries were going through a serious economic crisis, constitutes energetic testimony to the sagacity of the leadership of the great leader Comrade Kim Il-song and the might of the socialist self-reliant national economy of our country. Again, with all the questions arising in socialist economic construction brilliantly solved with strength focused on the central link, our national economy has been transformed into the mightiest socialist self-reliant national economy.

By more energetically launching the struggle to resolve the central link based on the achievements scored and experiences gained in socialist economic construction under the sagacious leadership of the great leader Comrade Kim Il-song, we must go forward to firmly maintain the new revolutionary upswing in production and construction.

Most important in going forward to brilliantly discharge this rewarding duty is thoroughly establishing the revolutionary ethos of carrying through unconditionally to the end the teachings of the great leader Comrade Kim Il-song and the guidelines of the party.

In the teachings of the great leader Comrade Kim Il-song and the guidelines of the party are contained the farsighted plan of the respected and beloved leader and the lofty will of our party to provide a still happier life for the people, and are comprehensively enunciated the central links, along with the prosecution methods, which must be tightly grasped in socialist economic construction. Only by carrying through the teachings of the great leader Comrade Kim Il-song and the guidelines of the party unconditionally to the end is it possible to timely, successfully solve, as intended by the respected and beloved leader, all the questions arising in economic work and brilliantly carry out the great historic task for completely satisfying the independent demands of the people in the sphere of material life.

All of the functionaries and party members and working people, regarding the teachings of the great leader Comrade Kim Il-song and the guidelines of the party as none other than law, supreme command, must embrace them unconditionally and go forward to carry them through inflexibly, whatever the environment. The functionaries and party members, and working people, by boldly organizing the work site in a daringly big way and highly displaying the revolutionary spirit of self-reliance and fortitude, must satisfactorily carry out all tasks at hand and go forward to firmly maintain the new revolutionary upswing in socialist construction.

Also important in successfully resolving the central link in socialist economic construction and bringing about a ceaseless productive upsurge as intended by the great leader Comrade Kim Il-song is planning and coordinating economic organizational work and production command.

Apart from thorough economic organizational work and able production command it is impossible to firmly turn the revolutionary fervor of working people into high production achievement or register an epochal advance in the production of non-ferrous metals and development of the machine industry to suit the demands of the developing realities.

Functionaries of the state planning organs and economic organs, commendably conducting planning work in accordance with the demands of the Tae'an work system, must scientifically formulate the current plan and prospective plan, and planning and coordinating materials supply work, facilities maintenance work, labor administration work, must responsibly carry out the revolutionary task at hand. At the same time, various branches and units of the people's economy must thoroughly carry out the tasks before them, on the one hand, and positively support the primary assault front of socialist construction.

The basic method enunciated by the great leader Comrade Kim Il-song for successfully resolving the central link in economic construction lies in enhancing the combat strength and leadership role of party organizations.

Only by enhancing the combat strength and leadership role of party organizations is it possible to thoroughly carry through the decision and directive of the party and admirably solve all questions arising in economic work, and firmly maintain a great revolutionary upswing in socialist construction.

All of the party organizations, thoroughly arming the functionaries and party members and working people with the policy of the party and energetically launching organizational political work for positively inspiring them to carry it through, must highly promote the revolutionary fervor and creative positiveness of the masses. Party organizations, by launching the struggle to carry through the decision of the Hamhung plenary meeting particularly in close combination with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes, must bring about a great revolutionary turnaround in the production of nonferrous metals and development of the machine industry and make the whole country seethe more dynamically with the struggle to create "the speed of the '80s."

The struggle to timely resolve the central link in socialist economic construction is a glorious and rewarding struggle to go forward to achieve another great revolutionary upswing in production and construction as intended by the great leader Comrade Kim Il-song.

All of the party organizations and functionaries and working people, by more dynamically moving forward along the road illuminated by the party, shall fulfill the Second Seven-Year Plan ahead of schedule and successfully occupy the grand 10 major prospective targets of socialist economic construction.

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## THE CHUCHE IDEOLOGY IS A MAN-CENTERED REVOLUTIONARY VIEW OF THE WORLD

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[Text] The chuche ideology is a new revolutionary view of the world which has been evolved and systematized with man at the center.

To profoundly elucidate that the chuche ideology is a man-centered revolutionary view of the world is a principled question arising in enunciating the basic characteristics and intrinsic superiority and inexhaustible vitality of the chuche ideology as a view of the world.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, an esteemed member [wiwon isinyo] of the Political Bureau of the Central Committee of the Korean Workers Party and an esteemed secretary of the Party Central Committee, it is comprehensively enunciated that the chuche ideology is a man-centered scientific view of the world and a genuine revolutionary view of the world of our era in which the masses of working people have entered the stage as the master of history.

To say that the chuche ideology is a man-centered revolutionary view of the world means that it is a view of the world which places man at the center of philosophical examination and holds it as its mission to give the answer to the question of destiny of the masses of working people. To say to place man at the center means to place man in the first and foremost place in viewing and approaching everything from its relationship with man; and to say to give the answer to the question of destiny of the masses of people bespeaks to enunciate the method for the masses of working people to independently, creatively work out their destiny.

With the comprehensive enunciation by the thesis that the chuche ideology is a man-centered revolutionary view of the world, the profound content and shining historic position of the chuche ideology as a world view have been scientifically elucidated, and it has been energetically proved that the chuche ideology is indeed an invincible militant banner which must be tightly grasped by the masses of people who have risen up in the struggle to work out their destiny.

In the thesis "On the Chuche Ideology" all the principles and propositions, and theories of the chuche ideology are enunciated with man at the center, and the methods to work out the destiny of the masses of people are clearly set forth.

The chuche ideology is a new revolutionary view of the world standing on the philosophical principle with primary emphasis on man.

The dear leader Comrade Kim Chong-il taught as follows:

"The chuche ideology, presenting the basic question of philosophy with primary emphasis on man, has enunciated the philosophical principle that man is the master of everything and resolves everything." (Book "On the Chuche Ideology," p 9)

The philosophical principle constitutes the basic cornerstone of a world view. Depending on what kind of a philosophical principle it stands on, the basic characteristics and character and content of a world view come to be determined, and whether or not the world view can correctly serve in working out the destiny of the masses of working people comes to be influenced.

Formerly, it had been the basic question of philosophy as to whether the beginning of the world was material or consciousness, in other words, the question of relationship between material and consciousness, between existence and speculation. The first order of material, the first order of existence scientifically enunciated by the materialistic principle, the correct elucidation of this question came to be provided.

Presenting the relationship between the world and man, the position and role of man in the world for the first time as the basic question of philosophy under conditions that the question of the beginning of the world was materialistically enunciated, the chuche ideology has set forth the new philosophical principle that man is the master of everything and resolves everything.

To say that man is the master of everything means that man is the master of the world and of his destiny, and to say that man resolves everything means that man performs the decisive role in remaking the world and working out his destiny.

The philosophical principle of the chuche ideology is a philosophical principle with primary emphasis on man which has enunciated the position and role of man in the world.

The philosophical principle that man is the master of everything and resolves everything not only gives the correct answer to the new basic question of philosophy but stands on the scientific elucidation of the inherent characteristics of man.

To correctly enunciate the inherent characteristics of man constitutes the premise on establishing the correct view and viewpoint toward man and elucidating the position and role of man in the world. Only if the inherent characteristics of man are precisely enunciated is it possible to correctly set the question of relationship between the world and man and scientifically elucidate the position and role of man in the world.

By enunciating that the independent stand and attitude and the creative stand and attitude, and the action consciousness constitute the inherent characteristics of man, a social being, the chuche ideology has provided a new philosophical elucidation of man.

The independent stand and attitude is the attribute of a social being intent on independently living and developing as the master of the world and of his destiny, and the creative stand and attitude is the attribute of a social being going forward to remake the world through goal consciousness and work out his destiny. The action consciousness is the attribute of a social being governing all of his activities to grasp the world and himself and transform them. Man is a social being in possession of the independent stand and attitude and the creative stand and attitude, and the action consciousness.

The independent stand and attitude and the creative stand and attitude, and the action consciousness are the sociohistorically formed and developed social attributes of man which are peculiar to man the social being alone. Because of the independent stand and attitude and the creative stand and attitude, and the action consciousness, man becomes the most superior, energetic being in the world, and approaches the world not fatalistically but revolutionarily, not passively but actively, and comes to remake the world not blindly but with the goal in mind. Because of possessing the independent stand and attitude and the creative stand and attitude, and the action consciousness, man becomes the master of everything and the factor in resolving everything.

Unable to live apart from the world, man goes forward to work out his destiny in his relationship with the world. Nature is the target of human labor and constitutes the material source of human life, and society is a collective where people live and conduct activity. Whether natural environment or social conditions are favorable or unfavorable, progressive or reactionary, they all exert great influence on people's activity.

But man does not merely adapt himself to environment or conditions. Based on his independent demands man actively differentiates what is favorable and unfavorable to him and goes forward to launch activity through goal consciousness to remake nature and transform society.

What constitutes the basic and primary content in the relationship between man and the world is the dimension of man going forward to control, remake, and transform the world rather than his dimension subject to the effect of the objective world. Therefore, man becomes the controller, the remaker who goes forward to control and remake the world.

The chuche ideology, by enunciating the philosophical principle that man is the master of everything and resolves everything, has caused a historic turnaround in the developing world view and in the attainment of the sovereignty cause of the masses of working people.

With the basic question of philosophy presented for the first time by the chuche ideology and the philosophical principle enunciated giving the most correct elucidation of it, a new understanding of the intrinsic nature and mission of the philosophy with primary emphasis on man has come to be established and the cornerstone of a scientific world view firmly provided. By the chuche ideology which has given the most correct elucidation of man, an epoch-making turnaround has come to happen in mankind's philosophical perception which has been searching for the inherent nature of the social being, human dignity and value have come to reach the highest plane, and the question of the social being has come to be solved brilliantly to suit the demands of the chuche era.

Truly, the discovery of the chuche philosophical principle that man is the master of everything and resolves everything constitutes a great event which, writing a new chapter of history for philosophical thinking in going forward to solve all questions of the world view with man at the center, has made the masses of working people become the genuine master of their destiny and energetically push the forward movement of the times and history.

The chuche ideology, based on the philosophical principle that man is the master of everything and resolves everything, enunciates a man-centered world view.

The dear leader Comrade Kim Chong-il taught as follows:

"The chuche ideology, by enunciating for the first time the inherent characteristics of man and his position and role in the world, has established a world view centered on man." (Ibid., p 12)

The world view is a monolithic system of the view and viewpoint, and stand toward the world. The view and viewpoint, and stand toward the world, depending on how they are established centered on what, come to have their scientific nature and revolutionary character determined, and so is determined how they serve the struggle to remake and transform nature and society and work out the destiny of the masses of working people.

The chuche ideology, based on the philosophical principle that man is the master of everything and resolves everything, establishes the view of the world with primary emphasis on man and enunciates the viewpoint and stand of approaching the world with man at the center.

It has already been enunciated by the materialistic dialectic world view that the world has been formed by material, not by consciousness or concept, and moves, changes, and develops in accordance with its own law, not by any supernatural "force."

The chuche ideology, by giving answers to the questions as to who are the master controlling nature and society and where lies the strength to remake them under conditions that the material nature of the world and its general law of movement have been elucidated, has enunciated the view of the world for the first time.

It is a new view of the world enunciated in its relationship with man that the world is controlled and remade by man.

The view that the world is controlled by man enunciates as to what the world is in terms of its relationship with man. Man and the world are in a certain relationship. Man is not a mere part of the world but occupies the position of the master controlling the world.

In the relationship between man and the world, man is the active, goal-conscious dimension, and the world is the spontaneous, passive dimension. The relationship between man and the world is formed with man as the subject and the world as the target. Therefore, the world comes under man's control and becomes man's controlling target.

The view that the world is remade by man enunciates as to how the world changes and develops in its relationship with man's role. The world which moves in accordance with its own law is remade and transformed to the advantage of man by man's role.

The world's remaking and development is achieved rooted in the demands of man intent on living independently, and pushed forward by the ability of man capable of acting creatively, consciously. The world is remade and developed by the independent, creative and conscious activity of man in the direction of realizing the independent stand and attitude of man.

History eloquently shows that the more man's independent demands and creative abilities grow, the more the realm of the world controlled by man expands daily and the more the world is transformed into a world ever more serving man.

With the new view enunciated by the chuche ideology that the world is controlled, remade and developed by man, a new history of the developing philosophy has come to begin, elucidating the laws of the world and its remaking and development based on the position and role of man in the world. Thus, the masses of working people, with their heightened awareness as the master of the world and with confidence that they are capable of going forward to remake and transform the world to suit their demands, have become able to energetically launch into the struggle to remake the world.

The chuche ideology enunciates, for the first time, the viewpoint and stand of approaching the world, based on the position and role of man as the master of the world.

The viewpoint and stand toward the world enunciated by the chuche ideology are the viewpoint and stand of approaching the world centered on man who is the master of the world.

The viewpoint and stand of approaching the world centered on man are the scientific viewpoint and stand based on the correct elucidation of the position and role of man in the world, and the revolutionary viewpoint and stand of man approaching the world actively with initiative as the controller, as the remaker of the world.

To say to approach the world centered on man means to approach the world starting from the interests of man who is the master of the world.

Inasmuch as man is the master of the world, it is imperative of necessity to approach the world from the standpoint of the interests of man. For man, there are no interests more basic, more vital than his demand for the independent stand and attitude. Man approaches the world starting from his independent demands, and takes action to realize his independent demands even better.

The reason man recognizes and remakes the world is for gearing everything of the world to serving man. The reason man recognizes and remakes society is for casting off class and racial enslavement and sociopolitically realizing the independent stand and attitude, and the action of man to grasp and conquer nature is for freeing himself from the constraint of nature and enjoying an affluent, civilized life. The reason man remolds himself lies in casting off the constraints of outdated



ideas and culture and genuinely living and developing as an independent, creative being. The objective of man recognizing and remaking the world lies, in the final analysis, in making everything of the world serve in realizing his interests.

Dearest in the world is man, and there is nothing dearer in the world than the interests of man. All the objects in the world have value so long as they serve man. Only by holding the interests of man, an independent social being, as the criterion, as the measuring stick, is it possible to most properly assess the value of all the objects and phenomena in the world.

Therefore, to approach the world from the standpoint of making it serve man even better constitutes the most correct viewpoint and stand toward the world.

To say to approach the world with man at the center also means to approach to change and develop the world, holding as the basics the activity of man who is the remaker of the world.

Starting from the interests of man in approaching the world and holding as the basics the activity of man in approaching to change and develop the world is where the characteristics of the chuche viewpoint and stand of approaching the world lie.

Man is the most energetic being in the world. Man, an outstanding product of the developing material world, possesses creative abilities capable of remaking the world to suit his intentions and demands. Man through his independent, creative, conscious activity is capable of going forward to subordinate the changing and developing process of the world to himself.

It is none other than man who demands the remaking of the world and also realizes the remaking of the world. Man, eliminating the old and creating the new to suit his demand to live independently, aims for transforming the world. Man not only demands the remaking of the world but realizes the transformation of nature and society by his active activity. In the world there are the movement and change taking place spontaneously by the interaction of objective materials, and the process of change and development taking place by the active action of people. What constitutes the basics in the change and development of the world is the change and development brought about by the initiative, active activity of man. Man, through his activity alone to remake the world to suit his demands, can go forward to turn the objective material world around as a world for himself.

As the history of mankind shows, it is by the active activity of man that formidable nature is tamed, the exploiting system and reactionary forces trampling the independent stand and attitude of the masses of working people are felled, and a social system insuring the independent stand and attitude of the masses of people is established.

All this shows that approaching the world with the creative activity of man as the basics from the standpoint of the active activity of man is the most correct viewpoint and stand of approaching the changing and developing world.

The chuche viewpoint and stand toward the world is the genuine revolutionary viewpoint and stand which makes it possible for people to remake the world

independently, creatively, consciously with the intense awareness that they are the master of the world and of their destiny, and go forward to work out their destiny. Only if thoroughly armed with the chuche viewpoint and stand toward the world, can they put it in the forefront correctly as the basic objective of all activities to realize man's independent stand and attitude, and maximally displaying their revolutionary fervor and creative positiveness, go forward to successfully solve all questions with their own strength.

With the viewpoint and stand of approaching the world with man at the center enunciated by the chuche ideology, fresh ground of the world view has been uniquely broken to view and assess the world from the independent demand of people for working out their destiny. Thus the revolutionary view of the world has come to attain a consummate face enunciating in a unified way the view of the world and at the same time, the viewpoint and stand of actively approaching the world.

With the establishment of the chuche philosophical view of the world enunciating the view of the world with primary emphasis on man and the man-centered viewpoint and stand of approaching the world, the world view has come to provide the correct guiding principle which not only recognizes the intrinsic nature and law of all objects but makes them assessed from the demands of man, and has become able to brilliantly carry out its mission to serve the masses of people in working out their destiny.

The establishment of the chuche philosophical view of the world which has enunciated for the first time the view and viewpoint, and stand toward the world with primary emphasis on man--this represents a truly historic event which has innovated in terms of principle the character and content of the world view, and an epoch-making event which has bestowed on the masses of working people who have entered the stage as the master of the world, a mighty weapon for actively controlling the world and remaking it through goal consciousness.

The chuche ideology not only provides a man-centered philosophical view of the world but enunciates a new sociohistorical view centered on the masses of people.

The dear leader Comrade Kim Chong-il taught as follows:

"The chuche ideology is a thought which has enunciated the laws of the advancing course of history and social revolution. By the chuche ideology has been enunciated for the first time the basic principle of the social movement of the masses of working people, the revolutionary movement making history and advancing it. The principle of social history enunciated by the chuche ideology is a new view of social history, the chuche view of history." (Ibid., p 15)

The view of social history constitutes an important component part of the world view. Enunciating a correct view of social history is an indispensable requirement arising in establishing a scientific understanding of social history and stepping up the advancing course of history to suit the aims and demands of the masses of people. Therefore, the intrinsic characteristics of a world view, its scientific nature and revolutionary character come to be determined depending on what kind of a philosophical world view and at the same time a view of social history it holds as its component parts.

The materialistic conception of history, smashing the idealistic view of social history that history is made by "god" or "hero," has elucidated that society, too, changes and develops in accordance with the general law of the developing material world.

The chuche ideology, acknowledging the general law of the developing material world which operates on social history, enunciates the peculiar law of the social movement centered on the masses of people distinct from the movement of nature.

The sociohistorical movement, in that it is a material movement, shares the common ground with the movement of nature, and is subject to the effects of the general law of the material world. In the movement of nature there is no subject and its movement occurs by the interaction of the materials existing objectively. But in the sociohistorical movement there is the subject and by the active function and role of the subject the social movement emerges and develops.

The chuche ideology, centered on the masses of people who are the subject of the sociohistorical movement, enunciates the intrinsic nature and character, and driving force of the sociohistorical movement as a movement of the subject distinct from the movement of nature.

The subject of the social movement is the masses of people.

The masses of people are those who take charge of history, and are the decisive factor in determining the content and direction of the advancing course of history. The masses of people have the most vital interests at stake in the revolutionary change and progress of society in order to realize their independent stand and attitude, and through their creative struggle, go forward to advance history. The revolutionary struggle and construction task to change society and remake nature are a task for the sake of the masses of people and a task of the masses of people themselves. Apart from the masses of people there could be no sociohistorical movement to begin with nor is it possible to speak about the advance of history.

To say that history advances means precisely that the position and role of the masses of people as the master of history grow higher. In the course of remaking nature and society the position of the masses of people strengthens and their strength grows and again, the more the position of the masses of people strengthens and their strength grows, the more the active function of the masses of people comes to grow in the advance of history.

With the elucidation by the chuche ideology that the masses of people are the subject of history, the basic question arising in establishing a scientific view of social history has been brilliantly solved and the content of the view of social history enunciated for the first time.

The sociohistorical movement as a movement of the subject is the independent, creative movement of the masses of people.

Generally, the movement of objects is the manifestation of the inherent nature of the objects themselves. Therefore, the characteristic of the movement are determined by the inherent characteristics of those in charge of the movement.

The masses of people who are the subject of social history are social beings who hold the independent stand and attitude, the creative stand and attitude, and the action consciousness as their inherent characteristics.

The sociohistorical movement is a process of the struggle to realize the independent stand and attitude of the masses of people who are the subject of history, the process of an independent and creative movement.

The struggle to realize the independent stand and attitude of the masses of people is the process of an independent movement to cast off all manner of constraint of nature and social enslavement, outdated ideas and culture, and the process of a creative ment to build a new system, a new life, liquidating the old system and the old life. Struggle and creation are the two inseparable dimensions of the activity to realize the independent stand and attitude of the masses of people who are the subject of history, and a manifestation of the independent stand and attitude and the creative stand and attitude.

With the elucidation for the first time that the sociohistorical movement as a movement of the subject is an independent, creative movement of the masses of people, the law of the advancing course of history as a process of the position and role of the masses of people growing higher has come to be scientifically enunciated.

The chuche ideology enunciates the driving force of the sociohistorical movement for the first time as a movement of the subject.

The sociohistorical movement as the process of an independent, creative movement of the masses of people is a conscious movement.

The independent ideological consciousness performs the decisive role in the revolutionary movement for the independent stand and attitude of the masses of people.

People are social beings possessing the independent ideological consciousness, and all of their activities are governed, coordinated, and controlled by their ideological consciousness.

The ideological consciousness determines the class character of the activity of people participating in the revolutionary movement. Only when possessing the thought of an advanced class, the independent ideological consciousness, can they take the correct class stand and go forward to fight with total dedication for the sake of the victory of the revolutionary struggle.

The ideological consciousness governs people's will and struggle strength displayed in the revolutionary movement. Only he who is thoroughly armed with the independent ideological consciousness can take a resolute stand and attitude in the revolutionary struggle, and struggle to the end, overcoming all kinds of barriers and trials with a strong will.

That the subject of history is the masses of people, the sociohistorical movement is an independent and creative movement of the masses of people,



and the independent ideological consciousness of the masses of people performs the decisive role in the revolutionary struggle--this constitutes the basic content of the chuche view of history, and represents a unique thought which has enunciated for the first time the principle and law of social history starting from the inherent characteristics of man, the masses of people. By the chuche ideology principle of social history a new elucidation of the intrinsic nature, character, and driving force of the sociohistorical movement as a movement of the subject has been provided, and the law of the advancing course of human history has come to be monolithically systematized with primary emphasis on the masses of people.

It is an important question arising in establishing a correct view of social history to enunciate the view of social history and at the same time the viewpoint and stand of approaching the advancing course of history and social revolution.

The chuche ideology has established a new viewpoint and stand of viewing the advancing course of history and social revolution with the subject, the masses of people, at the center.

The chuche-oriented viewpoint and stand in approaching social history are the most correct viewpoint and stand which approach human history and social revolution starting from the interests of the masses of people, the subject of history, as well as from the advancing course of social history and revolutionary movement with primary emphasis on the activity of the masses of people, the motive power of social development.

With the enunciation of such viewpoint and stand has come to be provided a powerful weapon which makes it possible to solve all questions arising in social life and revolutionary struggle in a manner consistent with the interests of the masses of working people and enhancing the role of the masses of people.

The chuche ideology is the most scientific and revolutionary view of the world which has for the first time enunciated and monolithically systematized the man-centered philosophical view of the world and social history based on the philosophical principle with primary emphasis on man.

The chuche ideology is a man-centered scientific view of the world which, based on the most correct elucidation of the inherent characteristics of man, presents the basic questions of the world view with primary emphasis on man and goes forward to solve them. By the chuche ideology have come to be established the correct view of approaching the world centered on man possessing the independent stand and attitude and the creative stand and attitude, and the action consciousness, and the scientific understanding in approaching the laws of the advancing course of history and social revolution centered on the masses of people.

The chuche ideology is a revolutionary world view which, based on the basic demands and interests of man, the masses of working people, examines the basic questions of the world view and goes forward to solve them. By the chuche ideology the centuries-old aim and earnest wish of the masses of working people



for the independent stand and attitude have been embodied into the world view, and the revolutionary method which enables the masses of people to actively work out their destiny has come to be graphically enunciated.

The establishment of the man-centered chuche view of the world indeed represents a historic event which, opening up a new higher stage for the developing world view of the working class, has energetically encouraged and inspired the revolutionary struggle of the masses of people for the independent stand and attitude.

The dear leader Comrade Kim Chong-il's thesis "On the Chuche Ideology" is a historic document which has made a matchless contribution to developing and enriching the chuche view of the world with new principles and propositions, systematizing the overall content of the chuche revolutionary view of the world in an orderly manner.

The greatness and correctness of the chuche ideology and its truthfulness have come to be energetically demonstrated with all parts of the content of the chuche revolutionary view of the world comprehensively evolved by the thesis from the basic question and basic principle of the chuche philosophy to the man-centered philosophical view of the world and the view of social history centered on the masses of people.

It constitutes an immense service which has contributed to further deepening and developing the chuche ideology one notch higher than the thesis, based on the scientific elucidation of the inherent characteristics of man, has enunciated for the first time the view and viewpoint and stand toward the world, the viewpoint and stand of approaching the advancing course of history and social revolution with the principle of social history and the masses of people at the center.

The dear leader Comrade Kim Chong-il's thesis is a library of the chuche ideology which has deepened and developed the chuche revolutionary view of the world with unique principles and propositions, a priceless textbook for thoroughly arming oneself with the chuche view of the world, and a powerful theoretical and practical weapon for remaking nature and society and man in accordance with the demands of the chuche ideology.

All of the party members and working people, by deeply, closely studying the dear leader Comrade Kim Chong-il's thesis "On the Chuche Ideology" and turning the chuche ideology into their immutable convictions and by thinking and acting in accordance with the demands of the chuche ideology, shall go forward to energetically hasten the cause of conversion of the whole society to the chuche ideology.

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THE FOUNDING OF THE CHUCHE IDEOLOGY REPRESENTS A HISTORIC EVENT THAT HAS  
OPENED UP THE ROAD TO THE INDEPENDENT DEVELOPMENT OF OUR REVOLUTION

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[Article by Yi Song-nim]

[Text] It is a priority question in mastering the greatness and uniqueness of the chuche ideology to correctly grasp the course of founding of the immortal chuche ideology and its development and enrichment.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, an esteemed member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and an esteemed secretary of the Party Central Committee is given a scientific elucidation of the course of founding of the chuche ideology and its development and enrichment.

With the comprehensive enunciation by the thesis of the contemporary, historical environment at the time of the founding of the chuche ideology and its starting point--the course of founding of the chuche ideology and its development and enrichment--a firm guarantee has come to be provided which makes it possible for the masses of people to go forward to dynamically fight to win the victory of the sovereignty cause under the banner of the chuche ideology, more deeply understanding the greatness and uniqueness, scientific character and invincible vitality of the chuche ideology.

The thesis "On the Chuche Ideology" by the dear leader Comrade Kim Chong-il enunciates with sagacity that it is by peerless leaders that the important role of a progressive thought in advancing social history and the revolutionary thought of the working class are created.

A progressive thought performs an important role in the advance of social history. A progressive thought is an ideology reflecting the interests of an advanced class struggling for social progress against domination and enslavement. It awakens the masses of people, making them understand their social class position, and inspires them to struggle for advancing social history. The masses of people, when they are guided by a progressive thought, can become the energetic makers of history.

This is not to say that just because they are progressive thought, their roles in the advance of social history are identical. Their roles manifest themselves differently, depending on how they speak for the aims and interests of the masses of people and how precisely they illuminate the road of struggle.

Even before the emergence of the working class there were thoughts reflecting the aim of the advanced class of society. But on account of their limitations in terms of history and class, they could not help being limited in their roles as well and were unable to scientifically illuminate the road ahead for the masses of people.

The revolutionary thought of the working class alone, precisely reflecting the contemporary demands and the aims of the masses of people, can inspire the people to the revolutionary struggle and energetically push the advance of social history.

The revolutionary thought of the working class, the most independent class, performs revolutionary functions greater than any of the advanced thoughts in history. The revolutionary thought of the working class, because it scientifically reflects the law of the developing society and the aims of the masses of people, is transformed into a great material strength for social development. None but the revolutionary thought of the working class, which is the weapon for understanding and changing the realities and building a future, performs the tremendous role of energetically pushing and leading the forward movement of history.

A specific historical epoch demands a guiding thought congruent with it. But this is not to say by any means that just because the times change and revolutionary practice urgently demands it, it emerges spontaneously.

The dear leader Comrade Kim Chong-il taught as follows:

"The revolutionary thought of the working class is founded by peerless leaders."  
(Book "On the Chuche Ideology," p 3)

The peerless leader of the working class is the brain of ideology and theory providing revolutionary ideology and revolutionary theory for the masses of working people.

The peerless leader of the working class, by analyzing and generalizing the experiences and lessons of the revolutionary struggle with an insight deeper than that of anyone else into the law of the advancing course of history and the pressing demands of the times and founding a new revolutionary thought, illuminates the road ahead for the masses of working people such as the working class. The greatness of the leader lies above all in founding a scientific guiding thought which illuminates the road ahead for revolution and construction.

The hundred and several score year history of the communist movement is a history in which, it may be said, the leaders of the working class have founded and developed revolutionary thoughts, a history in which with the embodiment of them, the world has been transformed.

The peerless leaders of the working class in prior eras, founding revolutionary thoughts, enunciated the historic mission of the working class and illuminated the road ahead for liberation, marked the beginning of the international communist movement and provided the start of transition from Capitalism to Socialism.

The great leader Comrade Kim Il-song, with his keen insights into the demands of a new era basically different from the past eras, our era in which the masses of people who used to be oppressed and mistreated, are entering the stage as the master of their own destinies, has founded the immortal chuche ideology.

The great leader Comrade Kim Il-song, by founding the chuche ideology, has developed onto a new higher stage the struggle of the masses of people for the independent stand and attitude, and charted a new era, the chuche era, in advancing human history wherein the masses of working people enter the stage as the master of the world.

The thesis "On the Chuche Ideology" enunciates how the great leader Comrade Kim Il-song has founded the chuche ideology based on the practical demands of the new era and the Korean revolution, the practical experiences and lessons of the revolutionary struggle of our country.

The dear leader Comrade Kim Chong-il taught as follows:

"The revolutionary thought of the working class emerges reflecting the mature demands of the advancing history and the developing revolution." (Ibid., p 4)

The greatness and vitality of the revolutionary thought of the working class are determined by how precisely the thought reflects the mature demands of the advancing history and the developing revolution and the aims of the masses of people and how scientifically it illuminates the road to the realization. None but the revolutionary thought which most precisely reflects the demands of the advancing history and the developing revolution and scientifically enunciates the method for the realization can become a genuine guiding thought of the revolution and a banner of encouragement inspiring the masses of working people to the revolutionary struggle.

Our era is a new era in history, a new era of the independent stand and attitude basically distinct from the past periods. Put another way, the present era is an era in which the people, who used to be oppressed and mistreated in bygone days, entering the stage as the master of the world, are going forward to independently, creatively work out their destiny.

When the great leader Comrade Kim Il-song embarked on the road of revolution, a new turnaround was occurring in the struggle of the working class and the masses of people against exploitation and oppression

On the one hand, the influence of Socialism victorious for the first time in the world arena was strengthening and the revolutionary struggle of the working class and the liberation struggle of the peoples of colonial, semicolonial countries were rapidly upsurging, and on the other, the imperialists were

ever more intensifying their plunder and harsh oppression against the peoples in an attempt to block the revolutionary advance of the masses of people and find the way out of the serious political, economic crises they were going through. In many countries the contradiction and confrontation between revolution and counterrevolution intensified, and the masses of people who had their sovereign rights long trampled, vigorously launched into the struggle for class and national liberation. A new era had arrived: An era in which the revolutionary movement was developing in diverse forms broadly on a worldwide basis.

Truly, ours is a new era, the era of the independent stand and attitude in which the masses of people, who used to be oppressed and mistreated in bygone days, entering the stage as the master of the world, are energetically pushing the advance of history and independently, creatively working out their destiny.

Our era, in which a basic turnaround has happened in the position and role of the masses of working people, has presented many new questions which did not arise in the past era and urgently called for their solution.

In order to move the revolution forward under the new historical conditions, the working class and people of each country with an awareness befitting the master had to solve all questions to suit their specific conditions.

It became particularly important, on account of the peculiarities of the advancing history of our country and the complexity, arduousness of the revolution, that the masses of people with an awareness befitting the master of the revolution should go forward to independently, creatively chart the road ahead for the revolution.

The great leader Comrade Kim Il-song founded a new revolutionary thought, the chuche ideology, in the first days when he embarked on the road of revolution, based on the practical demands of the Korean revolution and the experiences of our country's revolutionary struggle.

As enunciated in the thesis "On the Chuche Ideology," the great leader Comrade Kim Il-song, from the first days he embarked on the revolutionary struggle seeing through the errors of the then communists and nationalists who had claimed to be doing the national liberation movement, walked a road different from theirs, the genuine road of revolution to launching struggle, going in among the masses of people and relying on the masses, and enunciated the truth that the master of the revolution is the masses of people and that only by going in among the masses of people, indoctrinating them, and organizing and mobilizing them is it possible to win victory in the revolution. This was one of the starting points of the chuche ideology.

Revolution is a struggle to realize the independent demands of the masses of people, setting the strength of the masses of people in motion, and a struggle of the masses of people to liberate themselves. The master of the revolution is the masses of people, and only if the masses of people rise up, is it possible to win victory in the revolutionary struggle. Inexhaustible though the strength and wisdom of the masses of people as the master of the revolution are, when they are not ideologically awakened and organizationally united, their strength and wisdom cannot be highly displayed. The masses of people, only if



armed with the revolutionary thought and united into an organized political force, can win victory in the revolution.

The duty of the revolutionary lies in going in among the masses of people, the master of the revolution, and organizing them and inspiring them to struggle. It is among the masses of people that we must nurture the revolutionary force and it is also their wisdom and strength on which we must rely in solving all questions arising in the revolutionary struggle.

Now, in the 1920s, the then communists and nationalists who had claimed to be doing the national liberation movement in our country, instead of thinking about going in among the masses of people, indoctrinating them, organizing them and inspiring them to the revolutionary struggle, merely indulged in leadership power struggle and empty words, and fragmented the masses with factional strife.

The bigoted nationalists, forming numerous factions such as "chonguibu," "ch'amuibu," and "sinminbu," passed their time in power struggle, and solely fought among themselves, divorced from the masses, over "theory" which had nothing to do with revolutionary work. On the other hand, those engaged in the early communist movement, forming various factions such as the M.L. Faction, the Tuesday Faction, and the North Wind Faction and claiming that they alone were the orthodox communists, bona fide Marxists, solely made an occupation of leadership power struggle, and each behaving as a self-styled "theoretician" and "leader," never thought of mobilizing the masses of people in the revolutionary movement.

The great leader Comrade Kim Il-song, at the outset of his revolutionary struggle seeing through the intrinsic limitations of the early communist movement and the national liberation movement in our country, charted the genuine road of revolution to going in among the masses of people and awakening them and launching struggle relying on the masses. In the process, he discovered the truth that the master of the revolution is the masses of people and that only by going in among the masses of people, indoctrinating them, and organizing and mobilizing them is it possible to win victory in the revolution.

As enunciated in the thesis "On the Chuche Ideology," the great leader Comrade Kim Il-song, drawing incisive lessons from the aftereffects of flunkeyism, dogmatism which had surfaced in the national liberation movement and the communist movement in our country at the time, elucidated the truth that the revolution must be conducted on own responsibility by own convictions, not by the approval or directive of anyone else and that all questions arising in the revolution must be solved independently, creatively. This became another starting point of the chuche ideology.

The dear leader Comrade Kim Chong-il taught as follows:

"The independent stand and attitude and the creative stand and attitude are the intrinsic demands of the revolutionary movement, the communist movement."

(Ibid., pp 5-6)

The revolutionary struggle, the communist movement, is a struggle to realize the independent demands of the masses of people, and a task which can win victory only by their creative activity. In our era the revolutionary struggle of the masses of people for the independent stand and attitude is conducted on a nation-state unit basis. In each country, the revolution must be conducted by its master, the people of the country concerned, independently on their own responsibility, and creatively to suit the specific conditions of their country.

As for the Korean revolution which has charted the *chuche* era, it was impossible from the beginning to take one step forward without conducting it independently, creatively. The Korean revolution was a difficult and complex revolution which, targeted on the strong Japanese imperialists, had to carry out the task of the anti-imperialist national liberation revolution and the task of the antifeudal democratic revolution simultaneously, and an arduous revolution which had to chart a path never before walked by anyone. The Korean revolution had to go through all the stages of the struggle for realizing the independent stand and attitude, and had to solve with its own strength all the questions presented by the era of the independent stand and attitude.

Moreover, in the national liberation movement and the communist movement of our country at the time flunkeyism was rampant, standing in the way of the revolution. The nationalists and self-styled Marxists, who were following the bad habit of flunkeyism and factional strife which had ruined the country in bygone days, fancied to achieve independence relying on outside forces instead of thinking about fighting revolution with their own strength. Those who claimed to be doing the communist movement too, despite the fact that they would naturally be acknowledged if they commendably conducted the communist movement on their own, each formed a faction and went around to seek the approval of the international party instead of doing the revolutionary movement, and were trying to mechanically copy extant theory and others' experiences divorcing themselves from the historical conditions and concrete realities of our country which was colonial semifeudal society. Thus in the revolutionary movement, failures, twists and turns had to be suffered and the road ahead for the revolution could not be opened up.

The great leader Comrade Kim Il-song, drawing the incisive lesson from his analysis and judgment of the limitations of the early communist movement and the national liberation movement of our country that in the revolutionary struggle flunkeyism must never be tolerated and the independent stand and attitude must be observed, elucidated the truth that the revolution must be conducted not by the approval or directive of anyone else but independently, creatively on one's own responsibility based on one's own convictions.

With the great leader Comrade Kim Il-song elucidating the new truth of the revolution it became possible for the first time to evolve all the ideological theories placing man, the masses of working people, at the center, and the ideothoretical, methodological principles of uniquely solving the difficult and complex questions presented by our era came to be provided.

Indeed, the elucidation of the truth of *chuche* by the great leader Comrade Kim Il-song was a great discovery which provided the basic foundations for

making it possible to found the chuche ideology, the revolutionary theory centered on the masses of working people, and develop it into a unique, consummate ideotheoretical system.

What lies behind that the great leader Comrade Kim Il-song, discovering the truth of chuche, has founded a new revolutionary thought, the chuche ideology, is that he has launched energetic ideotheoretical activities, altogether starting from revolutionary practice.

The dear leader Comrade Kim Chong-il taught as follows:

"Our leader, invariably starting from revolutionary practice, has launched his ideotheoretical activity, and developed and enriched the revolutionary thought and revolutionary theory through the process of giving answers to the questions presented by revolutionary practice." (Ibid., p 7)

The immortal chuche ideology has been founded amid the energetic practice of the revolutionary struggle of the great leader Comrade Kim Il-song.

Essentially, practice is the basis, starting point, and driving force of the development of ideology and theory. Only by starting from revolutionary practice is it possible to discern whether or not the proposition or formula of extant theory suits the interests of the revolution of one's country and embrace it creatively to suit the specific conditions of one's country. Again, only by starting from revolutionary practice is it possible to give precise answers to the new questions which did not arise in the past period, and seek out the revolutionary principles and methods consistent with the contemporary historical conditions and one's own specific conditions.

Only by starting from revolutionary practice is it possible to apply extant theory to suit the interests and actual conditions of the revolution of one's country, and seek out new truth and create new ideology and theory.

The great leader Comrade Kim Il-song early on in the initial period of his revolutionary activity was not only well versed in the prior revolutionary theory of the working class but instead of stopping at embodying it in the practice of the Korean revolution, broke fresh ground for the revolutionary theory firmly on the chuche stand, and uniquely solved the questions presented by revolutionary practice.

The great leader Comrade Kim Il-song, in the course of launching his ideotheoretical activity from start to finish amid revolutionary practice, discovered the truth of the chuche ideology, and at last elucidating the principle of the chuche ideology at the Chialun Conference in June 1930, enunciated the chuche-oriented line of the Korean revolution. This was a historic event which proclaimed the founding of the chuche ideology, a great revolutionary thought of the new historical era, and the birth of the chuche revolutionary line.

The founding the chuche ideology--this was the precious fruition of the profound and many-sided ideotheoretical activity of the great leader Comrade Kim Il-song who, personifying the aim and ardent aspiration of the masses of

working people who used to be oppressed and mistreated, had come through the flames of the unprecedentedly arduous and complex revolutionary practice.

The great leader Comrade Kim Il-song, because he early possessed cyclopedic knowledge about nature and society and clairvoyant scientific insights, matchless wisdom and uncommon theory-evolving power, was able while still in his teens to see through the trend of the times and the aspiration of the people, the law of the advancing course of history even amid the ideological chaos where a dizzying array of ideas was carrying the day, and founded the *chuche* ideology, a new revolutionary thought representing the times.

In the historic thesis "On the *Chuche* Ideology" by the dear leader Comrade Kim Chong-il is enunciated how the *chuche* ideology through the practice of the Korean revolution has been accomplished into the guiding thought of the revolution of our era.

The dear leader Comrade Kim Chong-il taught as follows:

"The guiding thought of the revolution cannot emerge in consummate form at a stroke at a certain point in time. The guiding thought of the revolution comes to emerge based on contemporary, historical conditions through the process of generalization of experience of the revolutionary struggle, and be accomplished into a monolithic ideotheoretical system with the truthfulness tested and the content enriched amid struggle over a long period." (Ibid., p 8)

The great leader Comrade Kim Il-song, in the course of leading to victory the revolutionary struggle in many stages from the anti-imperialist national liberation revolution to the building of the socialist, communist society and the tasks in all of the political, economic, cultural and military areas, has personally compiled rich and priceless experiences.

The practical experience gained by the great leader Comrade Kim Il-song in the revolutionary struggle is a many-sided one which comprehensively encompasses all stages and all areas of the struggle of the masses of people for the independent stand and attitude, and an incomparably precious one which holds a fresh and profound content which makes it possible to go forward to admirably solve unfamiliar, complex questions to suit the demands of the era of sovereignty.

The great leader Comrade Kim Il-song, generalizing his rich and many-sided experience compiled in the course of leading the Korean revolution to victory, has ceaselessly deepened and developed the *chuche* ideology. The history in which our respected and beloved leader has charted at the helm the road ahead for the arduous Korean revolution over more than 50 years is a history in which he has founded the *chuche* ideology and accomplished it into a unique ideotheoretical system amid great revolutionary practice.

Thus the immortal *chuche* ideology has been founded based on the demands of the new era wherein the masses of people have entered the stage as the master of history and on the experience in the revolutionary struggle, and accomplished into the great guiding thought of the revolution of our era complete with a monolithic ideotheoretical system attained through the practice of the Korean revolution.



It was a great event which brought about an epoch-making turnaround in the development of our country's revolution and in the attainment of the revolutionary cause of the working class that the respected and beloved leader Comrade Kim Il-song through his matchless ideotheoretical activity founded the chuche ideology.

With the great leader Comrade Kim Il-song founding the immortal chuche ideology the Korean revolution came to begin a dynamic march along the one road of independent development.

In bygone days our people, on account of lack of a correct guiding thought illuminating the road ahead for struggle, had to repeat bitter failures and be forced to live the life of a colonial slave.

With the great leader Comrade Kim Il-song founding the chuche ideology the Korean revolution came to herald a new period of dynamically moving forward under the banner of the independent stand and attitude and go forward to victoriously chart the road ahead for struggle, overcoming multilayer barriers and trials.

Under the banner of the chuche ideology the Korean revolution charted the unique road of overturning the imperialist colonial rule by armed struggle and carrying out the task of the colonial national liberation revolution, and opened up a shortcut for the people freed from colonial enslavement to move forward straight toward Socialism. Thus our people, moving forward along the shortest road, scored a great victory astounding people in a short period in the struggle for sovereignty, independence, Socialism.

It constitutes vivid testimony to the greatness and immense vitality of the chuche ideology that in this land where poverty and backwardness alone used to long prevail, a socialist power of self-dependence, self-support, and self-reliant defense has been built and a great leap forward to progress and civilization achieved.

The chuche ideology is exerting tremendous influence on the process of the ideomental life of mankind and the revolutionary transformation of the world. The chuche ideology reflects the common desires of the people aiming for the independent stand and attitude, and because of its correctness, truthfulness, evoking great sympathies among the people of the world, is energetically inspiring the revolutionary movement of the people of our era struggling for the cause of sovereignty.

The chuche ideology is becoming an acknowledged contemporary current of thought and its traction power and transformative significance are growing ever bigger along with the advancing history.

That when struggle is launched under the banner of the chuche ideology it is ever victorious is a priceless truth the entire history of the Korean revolution teaches and firm convictions our people have engraved in their hearts.



By deeply studying the dear leader Comrade Kim Chong-il's thesis  
"On the Chuche Ideology" and more thoroughly arming ourselves with the  
immortal chuche ideology and by going forward to resolutely protect and  
defend it and thoroughly embody it, we shall energetically hasten the  
historic cause of conversion of the whole society to the chuche ideology.

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THE INDEPENDENT STAND IS THE BASIC STAND THAT MUST BE OBSERVED IN REVOLUTION AND CONSTRUCTION

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 45-50

[Article by Kang Un-pin]

[Text] What kind of a stand the masses of working people take in the revolutionary struggle and construction task is one of the key questions influencing their victory or defeat. Only if the masses of working people, who are the master of revolution and construction and their decisive factor, hold a correct stand, is it possible to insure the principled nature and invariable character of the revolutionary struggle and construction task and achieve a victorious advance, overcoming all kinds of barriers and trials.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, an esteemed member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and an esteemed secretary of the Party Central Committee is graphically enunciated the basic stand which the masses of working people must observe in revolution and construction.

The thesis, by enunciating the basic stand which the masses of working people must observe in revolution and construction, has more profoundly elucidated the law of the sociohistorical movement, the revolutionary movement, and provided a powerful ideothoretical weapon firmly guaranteeing the victory of the struggle for the independent stand and attitude.

The thesis "On the Chuche Ideology" graphically enunciates that the independent stand is the basic stand which the masses of people must observe in revolution and construction.

It arises as a basic question in the struggle for the independent stand and attitude to observe the independent stand in revolution and construction.

The dear leader Comrade Kim Chong-il taught as follows:

"If the independent stand and attitude is to be protected, it is imperative that the independent stand should be thoroughly observed in revolution and construction. As our leader taught, the independent stand is the basic stand which must be observed in revolution and construction." (Book "On the Chuche Ideology," pp 24-25)

To say to observe the independent stand means that the masses of people deal with all questions arising in revolution and construction in accordance with their own self-dependent judgment and determination to suit their interests and go forward to solve them with their own strength on their own responsibility.

To observe the independent stand is an indispensable condition for leading to victory the revolutionary struggle for the realization of the independent stand and attitude of the masses of working people. Only by firmly taking the independent stand can the masses of people go forward to correctly solve all questions arising in revolution and construction to suit their aim and demand and successfully carry out the revolutionary struggle and construction task, courageously overcoming all kinds of barriers and trials.

What makes the independent stand the basic stand which must be firmly maintained in revolution and construction has to do with the fact that it constitutes the basic demand of the revolutionary struggle itself, which is a struggle for the independent stand and attitude of the masses of people.

The revolutionary struggle is essentially a struggle of the masses of people to protect their independent stand and attitude.

Man, who holds the independent stand and attitude as life, regards it as an absolute demand, as an undeprivable basic right to defend it, and struggles to realize his independent stand and attitude. It is for the independent stand and attitude that the masses of people launch a bloody struggle to oppose the oppressors and also dedicate all their creative wisdom and strength to socialist, communist construction. In order to realize their independent stand and attitude, the masses of people go forward to ceaselessly launch the struggle for remaking society and nature and remolding social beings. The struggle to remake society is a struggle to create sociopolitical conditions which make it possible for the masses of people to cast off class and racial enslavement and enjoy an independent life; the struggle to remake nature is a struggle to create material conditions which make it possible for the masses of people to cast off the constraints of nature and enjoy an independent life; and the struggle to remold people is a struggle to create ideocultural conditions which make it possible for the masses of people to cast off the constraints of old ideas and culture and enjoy an independent life. There could be no revolutionary struggle and construction task apart from protecting and realizing the independent stand and attitude.

The indispensable requirement in observing the independent stand in revolution and construction flows from the fact that the revolutionary struggle is essentially a struggle for the independent stand and attitude. Only if the masses of people firmly maintain the independent stand to determine and deal on their own with all questions arising in revolution and construction and go forward to solve them with their own strength, can they protect and realize the independent stand and attitude and successfully conduct the revolutionary struggle and construction task in a manner consistent with their intrinsic nature.

Our party has in each stage of the developing revolution formulated the line and policy consistent with the actual conditions of our country on the

independent stand, and struggled to accomplish the revolution of our country with our own strength, repudiating dependence on others.

As a result of thoroughly observing the independent stand, our party has been able to lead the revolution of our country along the shortest road, overcoming repeated barriers and trials.

The bespeaks the fact that the independent stand is the basic stand bearing on the destiny of revolution and construction.

What makes the independent stand the basic stand which must be maintained in revolution and construction also has to do with the fact that it is the most thorough revolutionary stand, the working class-oriented stand.

The working class is the most independent class which struggles to liberate itself with its own strength and become the master of its destiny.

The working class is a class which has suffered the harsh exploitation and oppression of capital, and as such, its aim and demand for the independent stand and attitude are stronger than any of the classes of society. Again, the working class is an organized, tempered class, and as such, possesses an inexhaustible strength capable of realizing its independent stand and attitude on its own. The working class with its own strength, the strength of unity, struggles against the exploitation and oppression of capital and realizes its class liberation.

The working class shoulders the lofty mission to not only liberate itself but liberate all of the masses of working people from all manner of constraint and enslavement. The socialist, communist cause is precisely the historic cause of the working class to completely realize the independent stand and attitude of the masses of people. The working class is the unitary class representing the aim of the masses of people for the independent stand and attitude and the bright future of mankind and as such, since the first day of entering the stage of history has launched a ceaseless struggle against all manner of constraint and enslavement and always performed the leading role in the struggle of the masses of people for the independent stand and attitude.

Any and all stands running counter to the independent stand have nothing to do with the stand of the working class, the stand of the masses of people, and are all inimical to the attainment of the socialist, communist cause.

The success of revolution and construction is influenced depending on whether or not the independent is observed.

When one fails to observe the independent stand, one will come to follow others and grovel before others without one's own independent opinion and conviction, and in the end, sell out the country and the people and make a mess of revolution and construction.

Thus the independent stand is the most thorough revolutionary stand, the working class-oriented stand, and as such, constitutes the basic stand which

all genuine communists struggling with a true heart for revolution and construction must necessarily observe.

In the thesis "On the Chuche Ideology" by the dear leader Comrade Kim Chong-il is profoundly elucidated that the independent stand is expressed in the exercise of the right as the master, in the full discharge of the responsibility as the master, of revolution and construction.

The independent stand is an expression of the attitude befitting the master toward revolution and construction. The attitude befitting the master toward revolution and construction comes to be expressed in exercising the right as the master and fully discharging the responsibility as the master. Apart from the right and duty as the master it is impossible to speak about the master; and failing to exercise the right and fully discharge the responsibility as the master, it clearly stands to reason that one cannot pull one's weight as the master.

The independent stand is the stand of the masses of people to thoroughly protect their right as the master, and satisfactorily discharge their responsibility as the master, of revolution and construction. Precisely herein lie the intrinsic content and major characteristics of the independent stand.

As enunciated in the thesis, the independent stand is expressed in exercising the right as the master of revolution and construction.

The revolutionary struggle and construction task are a task for the sake of the masses of people themselves. The masses of people conduct the revolutionary struggle and construction task, not by the directive of anyone or to show off, but in accordance with their aims and demands, convictions and preparedness to become the master of nature and society and enjoy an independent, creative life. This being so, the authority to deal with all questions arising in revolution and construction resides solely in the master, the people of the country concerned. No one has any business to tell the people of another country how to do revolution and construction or direct and interfere. Put another way, all questions arising in the revolution and construction of each country must necessarily be dealt with by the people of the country concerned in accordance with their judgment and determination. Only when so doing is it possible for the people of each country to defend their interests and carry through their intention and demand, and defend their right as the master of revolution and construction. If pressure or intervention from outside is tolerated, they will become unable to exercise their right as the master. To be pressured or shackled by others and unable to deal with their questions in accordance with their determination is to get deprived of their right as the master; and to follow the opinion of others and act in a manner contrary to their interests is to go back on their right as the master.

The independent stand comprehensively embodies all the requirements of the masses of people in exercising their right as the master of revolution and construction.



The independent stand is the stand to deal with all questions arising in revolution and construction, in accordance with self-dependent judgment and determination. Deciding and dealing, in accordance with self-dependent judgment and determination, with all of such matters as to analyze the subjective and objective conditions of revolution and construction, to formulate the line and policy and establish concrete measures for the realization is precisely where an important characteristic of the independent stand lies. This stand absolutely permits no pressure, no intervention from outside, and no outsider to have a free hand, in the revolution and construction of one's country.

The independent stand is also the stand to go forward to solve all questions arising in revolution and construction, to suit one's own interests. It is precisely one of the important characteristics of the independent stand to solve all questions, always placing the revolution of one's country at the center and starting from it. This stand decisively repudiates blindly following others or acting to satisfy the palate of anyone else.

The independent stand, by thus opposing any action at the command and dictation of anyone else or blindly following others and by making them judge and determine on their own on the principle of self-dependence all questions arising in revolution and construction and go forward to solve them to suit their own demands and interests, makes it possible for the masses of people to thoroughly protect their right as the master of revolution and construction.

As enunciated in the thesis, the independent stand is expressed in fully discharging the responsibility as the master.

Revolution and construction are a task which the masses of people themselves must carry out. Nature and society are not remade spontaneously to suit the aim and demand of the masses of people nor can the prosecution of revolution and construction be done by anyone else. The masses of working people by their own struggle alone can build a new society free of exploitation and oppression and create an independent, creative life.

Because revolution and construction are a task of their own, the masses of people must necessarily go forward to solve all questions arising in revolution and construction with their own strength on their own responsibility on the principle of self-reliance. Only by so doing can they go forward to energetically push ahead with revolution and construction in any environment and under any conditions, however complex and difficult, and fully discharge their responsibility as the master of revolution and construction.

In revolution and construction, they might receive help from others but the basics are through and through their own strength. It is a foolish notion to try to carry out revolution and construction depending on others, and when so trying, they will become unable to discharge their responsibility fully as the master of revolution and construction. If they try to saddle others with the task which they are supposed to do themselves or try to solve their questions with the help of others, that will be evading their responsibility as the master and going back on their stand as the master.

The independent stand precisely embodies the requirements in fully discharging the responsibility as the master of revolution and construction.

The independent stand is the stand to take responsibility to the end for the revolution and construction of one's country.

Going forward to solve on one's own responsibility all the difficult and complex questions arising in revolution and construction from the firm viewpoint that one must solve the questions of revolution of one's country, the questions of one's nation, relying on the *chuche* strength and that one is also capable of doing so is where one of the important characteristics of the independent stand lies. This stand is basically opposed to the dependence tendency, the indolent and irresponsible attitude to merely look to others without believing in one's own strength or sitting idly by hoping for revolution and construction to be accomplished spontaneously.

The independent stand is also the stand to solve all questions arising in revolution and construction, with one's own strength on the principle of self-reliance. To seek out more of what is in short supply and manufacture what is nonexistent, holding the firm faith that there is no task that cannot be done, once one sets one's mind to it, and win victory in revolution and construction, maximally mobilizing all the possibilities and potentialities and with one's own strength breaking through the barriers and bottlenecks encountered, is precisely one of the important characteristics of the independent stand. This stand thoroughly opposes the foolish notion to try to solve one's questions with the help of others, the passive and conservative attitude of giving up struggle, throwing in the sponge in the face of a temporary barrier.

Thus the independent stand, by thoroughly repudiating dependence on others, passivity and conservatism and by making them go forward to solve all questions arising in revolution and construction, with their own strength on their own responsibility on the principle of self-reliance, makes it possible for the masses of people to discharge their responsibility fully as the master of revolution and construction.

Exercise of the right as the master, and full discharge of the responsibility as the master, of revolution and construction, which are an expression of the independent stand, are closely linked and united with each other.

Exercising the right as the master of revolution and construction is a basic guarantee for fully discharging the responsibility as the master. Only if the masses of people, exercising their right as the master of revolution and construction, determine all questions in accordance with their self-dependent judgment and independent opinion and go forward to solve them to suit their demands and interests, can they maximally mobilize their country's *chuche* strength and go forward to carry out their country's revolution with their own strength on their own responsibility.

Fully discharging the responsibility as the master of revolution and construction constitutes an indispensable condition for exercising the right as the master. Only when the masses of working people go forward to solve all questions

arising in revolution and construction, on their own responsibility with their own strength, can they defend their dignity and right and become able to deal with all questions in accordance with their self-dependent judgment and determination, to suit their interests. Thus, protecting the right as the master, and fully discharging the responsibility as the master, of revolution and construction, simultaneously expresses the independent stand in a mutually inseparable relationship and unity.

As enunciated in the thesis "On the Chuche Ideology" of the dear leader Comrade Kim Chong-il, observing the independent stand is an indispensable guarantee for solving the questions of revolution of one's country, the questions of one's nation, with a firm self-dependent opinion and conviction, the revolutionary spirit of self-reliance, in any environment at any time.

The dear leader Comrade Kim Chong-il taught as follows:

"Only if the independent stand is observed, is it possible to solve the questions of revolution of one's country, the questions of one's nation, with a firm self-dependent opinion and conviction, the revolutionary spirit of self-reliance, and go forward to successfully carry out revolution and construction." (Ibid., p 26)

The struggle of the masses of people for the independent stand and attitude is conducted on a nation-state unit basis, and the destiny of the masses of people, too, is being worked out on a national or state basis. Inasmuch as international boundaries and the distinctions of nations exist, and people live and conduct the revolutionary struggle and construction task on a nation-state unit basis to work out their destiny, the master of the revolution of each country is the people themselves of the relevant country and the factor in the victory of the revolution, too, is the strength of the people themselves of the relevant country. Therefore, if victory is to be won in the revolutionary struggle and construction task, the masses of working people, necessarily taking an attitude befitting the master toward revolution and construction of their country, must deal with all questions in accordance with their self-dependent judgment and determination to suit their interests, and go forward to solve them on their own responsibility with their own strength.

Of course, there could be international support and encouragement between countries for revolution and construction, and also it could perform a certain role in pushing revolution and construction forward. But international support, however sincere, is of secondary importance and could not take the place of the revolutionary strength of the people themselves of a relevant country. Revolution could be neither exported nor imported. Only under conditions that the people of each country carry out revolution and construction on their own responsibility on the principle of self-dependence can international support have its ground of need and significance as well.

If one does not believe in one's own strength and tries to depend on others, one will become unable to correctly mobilize one's resources of men and materiel and potentialities, and in the end, with the spirit of self-dependence paralyzed, one will come to lose one's right mind and become unable to

successfully carry out revolution and construction. Historical experience shows that when depending on outside forces, one cannot escape the miserable fate of one's destiny becoming a plaything and of oneself being led to ruin. It is becoming an unmistakable truth that if man practices flunkeyism, he will become a nitwit; if the nation practices flunkeyism, the country will be ruined; if the party practices flunkeyism, it will make a mess of revolution and construction.

Under conditions that the international boundaries exist, and revolution and construction are conducted on a country-unit basis, only if the party and people of each country, thoroughly overcoming dependence on outside forces and flunkeyism, go forward to solve all questions on their own responsibility with their own strength to suit the demands and interests of the people of their country, can they successfully solve the questions of revolution of their country, the questions of their nation. This is also the unitarily precise road to most positively contributing to the victory of the world revolution.

Truly, to observe the independent stand is an indispensable guarantee to successfully conduct the revolutionary struggle and construction task to suit their laws.

The creative thought enunciated by the historic thesis "On the Chuche Ideology" of the dear leader Comrade Kim Chong-il that the independent stand is the basic stand which must be observed in revolution and construction is a matchless thought which has made an immortal contribution to the developing revolutionary thought of the working class and to the attainment of the sovereignty cause of the masses of people.

With the enunciation of the independent stand as the basic stand which must be observed in revolution and construction, above all the law of the sociohistorical movement, the revolutionary movement, has come to be more profoundly elucidated.

Elucidating the stand which the masses of people must observe in revolution and construction constitutes one of the most important questions in enunciating the law of the sociohistorical movement, the revolutionary movement. Only if the stand which the masses of people must observe is correctly elucidated, is it possible to precisely grasp the law of the development and victory of the sociohistorical movement, the revolutionary movement, as a movement of the subject.

In the thesis it has been scientifically demonstrated with an iron logic and profound content that the independent stand of dealing with all questions arising in revolution and construction in accordance with their self-dependent judgment and determination to suit their interests and solving them with their own strength on their own responsibility is the basic stand which the masses of people must strictly adhere to in revolution and construction. Thus the law of the developing revolution has come to be more comprehensively elucidated that the sociohistorical movement, the revolutionary movement, can move forward to suit its intrinsic nature only when the masses of people firmly observe the independent stand, and the revolutionary thought of the working class has come to be further developed and enriched with a new content. Precisely herein lies the immense significance of the unique thought regarding the independent stand.



The new scientific elucidation of the independent stand also constitutes an immortal service rendered in contribution to the attainment of the sovereignty cause of the masses of people.

What kind of stand the masses of people take in revolution and construction is a principled question bearing on the fate of revolution and construction. If the masses of people take a correct stand, revolution and construction will come to dynamically move forward with goal and aim consciousness successfully overcoming the barriers encountered, and conversely, if the masses of people fail to take a correct stand, revolution and construction will become unable to escape failures, twists and turns.

By the creative thought for observing the independent stand the masses of people have come to find the genuine road to protecting their right and fully discharging their responsibility as the master of revolution and construction, and hold the most correct stand consistent with the intrinsic nature and law of the revolutionary struggle. Thus the masses of people, always precisely setting the goal and direction of struggle to suit their aim and realistic conditions, and maximally mobilizing their inexhaustible strength and all the potentialities, have become able to energetically push ahead with revolution and construction and have come to have a firm guarantee which makes it possible for them to move forward along the one straight road of victory without any tilting or the slightest wavering, however complex an environment may prevail and whatever hardships may confront them.

Truly, with the new scientific elucidation of the independent stand the revolutionary thought of the working class has come to be even more enriched with priceless ideotheoretical heritages, and a struggle weapon for building a new independent, creative life has come to be thoroughly provided.

All of the party members and working people, by deeply studying and mastering and thoroughly embodying in practical activity the matchless thought for observing the independent stand enunciated in the historic thesis "On the Chuche Ideology" of the dear leader Comrade Kim Chong-il, shall go forward to brilliantly attain the historic cause of converting the whole society to the chuche ideology.

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PRECEDENT IDEOLOGICAL REMOLDING IS AN INDISPENSABLE REQUIREMENT IN REMOLDING  
SOCIAL BEINGS THE COMMUNIST WAY

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 51-55

[Article by Kim Pae-hwan]

[Text] Giving priority to ideological remolding work in all tasks is one of the important questions arising in the successful prosecution of revolution and construction.

The party of the working class, only if it gives priority to ideological remolding work, can heighten the awareness and positiveness of the masses of people and go forward to energetically step up the revolutionary struggle and construction task, and successfully attain the socialist, communist cause.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, an esteemed member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and an esteemed secretary of the Party Central Committee, the guiding principle for tightly grasping ideology as the basics of the revolutionary struggle and construction task is elucidated, and for the embodiment, the question of giving priority to ideological remolding work in all tasks is enunciated.

In the thesis, the necessity for ideological remolding to have precedence and the basics of ideological remolding, and the method, are clearly pointed out.

With the thesis enunciating the principle for giving priority to ideological remolding work in all tasks has come to be provided a powerful ideotheoretical weapon which makes it possible to bring up people as genuine communist social beings and successfully carry out the revolutionary struggle and construction task, enhancing their role.

The dear leader Comrade Kim Chong-il taught as follows:

"Ideological remolding is an important task to remold people as genuine communist social beings." (Book "On the Chuche Ideology," p 63)

It is an indispensable requirement in successfully carrying out the socialist, communist construction to go forward with an energetic grip on the task to

remold people's ideological consciousness, the task to indoctrinate and remold people as communist social beings.

In order to build Socialism, Communism, it is imperative to not only develop productive forces and change social relations but remold people themselves into comprehensively developed communist social beings. However high a standard the productive forces may reach and however abundant the material wealth may become, unless the masses of working people are remolded into communist social beings, it is impossible to build the communist society.

This is a natural law-governed demand flowing from the philosophical principle of the chuche ideology that man is the master of everything and resolves everything and from the chuche principle of social history that the subject of history is the masses of people.

As the chuche ideology teaches, the masses of people are the remaker of nature and society and the maker of history. By the creative labor and struggle of the masses of people all the material wealth of society is created, and social transformation and progress achieved. Therefore, in order to build Socialism, Communism, it is imperative to thoroughly lay the national material and technical foundations and at the same time, indoctrinate and remold people the communist way.

What is called communist social beings means people possessing the revolutionary thought and deep knowledge and healthy physical strength. Put another way, it means that communist social beings are comprehensively developed social beings who are thoroughly armed with the communist ideology and possess deep knowledge about nature and society and healthy physical strength.

Only by indoctrinating and remolding all members of society as communist social beings is it possible to bring them up as independent, creative beings, as developed and energetic beings and make the communist life principle "one for all, all for one!" firmly prevail societywide, and successfully realize the task of remaking the economy and culture the communist way. Therefore, the priority question arising in building the socialist, communist society is that of indoctrinating and remolding people into communist social beings.

The basics of bringing up all members of society as comprehensively developed communist social beings, independent and creative beings, are remolding people's ideological consciousness the communist way.

Human remolding is essentially ideological remolding.

This has to do with the fact that it is precisely ideological consciousness which determines the value and character of man.

The value and character of man are determined by how he is ideomentially prepared and how he struggles for the sake of society and collective, the fatherland and the people.

only he who possesses an advanced, revolutionary thought can acquire the lofty character of holding the interests of society and revolution dear and positively struggling for the realization. Even though man has attained high standards of knowledge of science and technology and culture and possesses healthy physical strength, if he is ideologically backward, he cannot help being a useless mental cripple, and such person cannot become a genuine social being.

Man, only when he possesses a revolutionary ideological consciousness, an intense class-oriented preparedness and revolutionary spirit to fight for the sake of the party and the leader, for the sake of society and collective, can live in a manner befitting man, and have a genuine value as an independent social being.

Man, again only if he has a revolutionary ideological consciousness, can attain lofty mental and moral features and possess high cultural and technical standards.

To what height man has attained lofty mental and moral features and cultural and technical standards constitutes an important characteristic showing his value and character.

Man, when he possesses a revolutionary ideological consciousness and at the same time lofty mental and moral features and high cultural and technical standards, can have a genuine value as a communist social being.

Lofty mental and moral features and high cultural and technical standards which determine the value of man, are formed, consolidated and developed based on the framework of a revolutionary ideological consciousness.

A revolutionary ideological consciousness constitutes the source of forming communistic mental and moral features, and the driving force for their consolidation and development. The revolutionary ideological consciousness makes people deeply aware of their mission and duty before their class and the people and give their all to carrying them out, and enables them to attain the lofty mental and moral features of holding dear, preserving and loving the people and comrades-in-revolution. This also constitutes an important factor in making it possible for people to positively strive to improve their cultural and technical standards.

Ideological consciousness not only determines the value of people but governs all of their activities.

People are social beings possessing an ideological consciousness, and all of the activities of people are conducted through goal consciousness.

People, in launching whatever kind of activity, first draw a mental picture of the objective, method, and result of their activity before launching it. Apart from ideological consciousness there could be no activity of people.

Because ideological consciousness governs all of the activities of people, it comes to perform a decisive role in the activity of social beings to remake nature and society.

only if the masses of working people, the master of revolution and construction, are thoroughly armed with the revolutionary ideological consciousness, can they highly display their revolutionary fervor and creative wisdom, and go forward to successfully carry out any revolutionary task, however difficult and complex.

Thus ideological consciousness is a decisive factor governing people's value and character, and activity, and carrying out ideological remolding with priority constitutes an indispensable requirement in bringing up communist social beings.

The reason priority must be given to ideological remolding work also has to do with the fact that it is a very difficult and complex task.

The dear leader Comrade Kim Chong-il taught as follows:

"Ideological remolding is a task more difficult than the task to change people's material living conditions or the task to improve their cultural and technical standards. People's ideological consciousness, even though restrained by their socioeconomic circumstances and material living conditions, is not something that is spontaneously changed simply by the changing socioeconomic circumstances and material living conditions of social life." (Ibid., p 64)

What makes ideological remolding for purposes of bringing up communist social beings a task more more difficult than the task to change people's material living conditions or the task to improve their cultural and technical standards lies in that the dregs of old ideas are very conservative and persistent.

The dregs of old ideas, because their historical roots are very deep, remain not only in people's heads but also in various spheres of social life such as the old life customs, morality, etc., and they play the role of brakes on the development of a new and revolutionary ideological consciousness.

People's ideological consciousness is not visible to the eye nor is it possible to measure its degree of change. It is possible to learn it only through practical activity. Ideological remolding is not something that is achieved by a pep talk or indoctrination a couple of times but a task requiring a long-term struggle.

Therefore, ideological remolding work for purposes of bringing up communist social beings is a task more complex and difficult than economic, cultural construction, and it can score success only through a patient struggle. In consequence, giving priority to ideological remolding work arises as a principle which must be strictly adhered to in the revolutionary struggle and construction task, as an indispensable requirement in communistic human remolding.

Next, what makes it imperative to give priority to ideological remolding lies in that it is one intense revolution.

Ideological remolding work is a struggle to eliminate, once and for all, the legacies of the old society in the realm of people's ideological consciousness

and arm all of the working people with the advanced thought of the working class, the communist ideology, and constitutes a basic form of class struggle being launched in the socialist society where the exploiting classes have been liquidated.

If the class struggle at the time of the socialist revolution is a struggle to completely liquidate mainly the exploiters as a class, the class struggle launched after the establishment of the socialist system is an ideological struggle aimed at not liquidating people but mainly remolding their thought.

The reason human remolding work comes to be accompanied by an intense class struggle has above all to do with the fact that it is a struggle to liquidate the dregs of the old ideas deeply rooted in people's heads through many centuries and win the victory of the new communist ideology and morality. Even after the establishment of the socialist system come to remain in no small measure in working people's heads the ideological dregs inherited from the old society.

The old ideas obstruct the healthy development of the communist thought of people intent on acting to suit the demands of the established socialist production relations and the new socialist system. If the dregs of the old ideas are not uprooted but are allowed to fester, they will in the end come to inflict grave aftereffects on the consolidation and development of the socialist system.

Just because the class struggle launched after the establishment of the socialist system is aimed at mainly uprooting the dregs of the old ideas remaining in people's heads and infusing them with the working class-oriented, communistic ideological consciousness, it means by no means that it is conducted in the realm of ideological consciousness alone.

Inasmuch as people's ideological consciousness is a reflection of the material living conditions of society, the dregs of the old ideas are also related to the technical, cultural backwardness, and in consequence, only when it is accompanied by an intense class struggle in these realms, too, is it possible to successfully realize human remolding work.

From this, human remolding work conducted after the establishment of the socialist system is realized through the process of revolutionization, working classization of the whole society.

Human remolding work, again because it is conducted under conditions that reactionary bourgeois ideas ceaselessly infiltrate from outside, becomes an intense class struggle, a very difficult task.

The imperialists not only ceaselessly perpetrate aggression machinations with a view to sabotaging the socialist system but constantly intensify their reactionary ideocultural infiltration. Ideocultural infiltration is a link in the imperialist aggression and sabotage activities.

Through ideocultural infiltration the imperialists are bent on paralyzing the wholesome ideological consciousness of people, and degrading and degenerating



them. This creates a great obstacle to the task of remolding working people into communist social beings. In consequence, the struggle to prevent the ideocultural infiltration of the imperialists and make people throw back the influence of the imperialist ideocultural infiltration is also an intense class struggle. Such struggle, as long as Imperialism exists and the class struggle remains, comes to continue throughout the period of socialist, communist construction.

In order to thus remold people the communist way, it is imperative to struggle even after the establishment of the socialist system against the reactionary ideocultural infiltration of the imperialists and at the same time, continue to thoroughly carry out the ideological revolution to eliminate the dregs of the old ideas remaining in people's heads and arm them with the new communist ideology.

Indeed, giving priority to ideological remolding arises as an indispensable requirement in bringing up people as communist social beings, as one of the principled matters which must be strictly adhered to in the revolutionary struggle and construction task.

Precisely enunciating the basics and method of ideological remolding is an important question influencing the success in the task to turn people into communist social beings. Only if the basics and method of ideological remolding are precisely enunciated, is it possible to correctly carry out the task of remolding people into genuine communist revolutionaries.

In the thesis "On the Chuche Ideology" of the dear leader Comrade Kim Chong-il is given a concrete elucidation of the basics and method of ideological remolding.

The dear leader Comrade Kim Chong-il taught as follows:

"The basics of ideological remolding are establishing a revolutionary view of the world, a view of the revolution." (Ibid., p 64)

If people are to be turned into fervent communist revolutionaries devotedly struggling for the sake of the socialist, communist cause, it is imperative to thoroughly establish the view of the revolution among them.

The view of the revolution is the working class-oriented viewpoint and stand toward the revolution, and a lofty revolutionary spirit of resolutely struggling for the sake of the revolution. Only if the view of the revolution is properly established, is it possible to analyze and judge all questions on the stand of the working class and resolutely protect the interests of the masses of working people such as the working class, and go forward to fight to the end, giving one's all, for the sake of the victory of the revolutionary cause, free of vacillation and hesitation in the face of whatever barriers and trials. How people approach the revolution, how positively they participate in the revolution depends, in the final analysis, on how their view of the revolution is established.

The view of the revolution our party members and working people must possess is the chuche view of the revolution. The chuche view of the revolution is the viewpoint and stand of approaching the revolution with the masses of people at the center and the revolutionary spirit of going forward to resolutely fight for the sake of the masses of people.

What constitutes the core of the chuche view of the revolution is faithfulness to the party and the leader. The socialist, communist cause is charted by the leader and attained under the leadership of the party and the leader. The revolutionary movement, only if one goes forward to uphold the leadership of the party and the leader, can win victory. Therefore, in order to correctly establish the view of the revolution, it is imperative to go forward to always tightly grasp it as the basics to heighten faithfulness to the party and the leader.

If one is to properly establish the view of the revolution, one must thoroughly arm oneself with the revolutionary thought and revolutionary theory, and possess the communist revolutionary spirit. When one turns the revolutionary thought and theory into convictions and comes to possess the communist revolutionary spirit, it can be said that one has properly established the view of the revolution.

People's view of the revolution is tested and proved in revolutionary practice. Revolutionary practice is an energetic means of ideological remolding and at the same time, a measuring stick for testing and proving people's thought. Apart from practice and action it is impossible to assess, test and prove people's thought. He who, loyally upholding the revolutionary thought of the leader, struggles with total dedication in order to carry through the line and policy of the party, especially only he who is prepared to acquit himself fully of his loyalty to the party and the leader to the end even if he has to offer his life in a period of formidable trial and knows to observe the principle and integrity of the revolution even on the gallows, can be said to be a genuine communist revolutionary with the view of the revolution thoroughly established.

The thesis also enunciates that if the view of the revolution is to be properly established among party members and working people, it is imperative to strengthen their study and organizational life and temper them through revolutionary practice.

The thought for giving priority to ideological remolding enunciated in the thesis "On the Chuche Ideology" of the dear leader Comrade Kim Chong-il has important significance indeed in the developing revolutionary theory of the working class regarding communistic human remolding and in the attainment of its revolutionary cause.

Remolding people the communist way is a basic requirement in occupying the ideological fortress of Communism, and a decisive guarantee for further enhancing the role of the masses of people, the master of resolution and construction and going forward to energetically step up socialist, communist construction. Only when going forward to step up the revolutionary remolding

of people is it possible to further strengthen the chuche factor in the revolution and ceaselessly enhance its revolutionary function, and go forward to successfully attain the socialist, communist cause.

By enunciating that the intrinsic nature of human remolding lies in ideological remolding, that the basics of ideological remolding are establishing the revolutionary view of the world, the view of the revolution, that faithfulness to the party and the leader constitutes the core of the chuche view of the revolution, the thesis has further developed and enriched the revolutionary theory of the working class regarding communistic human remolding.

The thought for giving priority to ideological remolding has provided a firm guarantee which makes it possible to successfully carry out the task of bringing up all of the party members and working people as genuine communist social beings and hasten the victory of the cause of converting the whole society to the chuche ideology, the socialist and communist cause.

All of the functionaries and party members and working people, by deeply studying and mastering the theory regarding precedent ideological remolding set forth in the historic thesis "On the Chuche Ideology" of the dear leader Comrade Kim Chong-il and by going forward to thoroughly embody it in revolutionary practice, shall positively contribute to the attainment of the historic cause of converting the whole society to the chuche ideology.

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A GREAT HISTORIC DOCUMENT THAT HAS SYNTHESIZED THE THEORY ON THE  
ANTI-IMPERIALIST, ANTIFEUDAL DEMOCRATIC REVOLUTION

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 56-61

[Article by Ho Sang-on: "On the Occasion of the 45th Anniversary of the Publication of 'The Duty of the Korean Communists,' a Classical Work of the Great Leader Comrade Kim Il-song"]

[Text] It is the 45th anniversary of the publication of "The Duty of the Korean Communists," a historic work of the great leader Comrade Kim Il-song which, brilliantly illuminating the road ahead for the Korean revolution under the banner of the immortal *chuche* ideology, energetically inspired the Korean communists and people to win the victory of the Great Anti-Japanese War.

This historic work published by the great leader Comrade Kim Il-song on 10 November 1937 is an immortal classical work which comprehensively systematized and synthesized a unique thought and theory, matchless strategic and tactical guidelines regarding the anti-imperialist, antifeudal democratic revolution.

To correctly enunciate the revolutionary theory arises as an important question in leading the struggle of the masses of working people for the independent stand and attitude to victory.

In order that the masses of working people may win victory in the revolutionary struggle for realizing their independent stand and attitude, they must have a correct guiding thought and at the same time a scientific guiding theory on revolution and construction.

In particular, it was one of the very pressing questions presented for the first time by the revolutionary practice of our era to correctly illuminate the road to national independence and social progress for the people of colonial, semicolonial countries.

This crucial question presented for the first time by the revolutionary practice of our era came to be brilliantly solved by the theory on the anti-imperialist, antifeudal democratic revolution comprehensively enunciated

by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle.

In the great leader Comrade Kim Il-song's classical work "The Duty of the Korean Communists," a matchless thought and theory, strategy and tactics regarding the anti-imperialist, antifeudal democratic revolution are monolithically systematized and synthesized, and theoretical and practical questions in leading to a continuing vigorous upsurge the overall Korean revolution centered on the anti-Japanese armed struggle are scientifically elucidated.

The thought and theory on the anti-imperialist, antifeudal democratic revolution enunciated in this immortal classical work are a great revolutionary theory which has developed and enriched the revolutionary theory of the working class of our era.

Important in the theory on the anti-imperialist, antifeudal democratic revolution elucidated in the respected and beloved leader Comrade Kim Il-song's classical work "The Duty of the Korean Communists" is first of all the fact that it once again graphically enunciated the character of the revolution in colonial semifeudal society.

The great leader Comrade Kim Il-song taught as follows:

"... our country's revolution in the present stage is the anti-imperialist, antifeudal democratic revolution." ("A Collection of Writings of Kim Il-song," Vol 1, p 152)

To precisely define the character of the revolution is an important question in correctly organizing and leading the revolutionary struggle and guiding the revolution to victory.

Only by precisely enunciating the character of the revolution is it possible to clearly determine the target and motive power of the struggle and formulate a scientific strategy and tactics in each stage of the revolution, and confidently organize and mobilize the masses of people in the revolutionary struggle.

The character of the revolution is determined by the basic duty of the revolution and prevailing social class relations in each stage of the revolution.

The great leader Comrade Kim Il-song, on the basis of his scientific analysis on a firm *chuche* stand of the basic duty of the Korean revolution and our country's socioeconomic and class relations at the time, defined the character of the Korean revolution as the anti-imperialist, antifeudal democratic revolution.

At the time, on account of the venomous colonial rule of the Japanese imperialists, our country was a colonial semifeudal society where the road to normal capitalist development was restrained and various feudal relations prevailed.



The Korean people not only were being subjected to harsh exploitation and oppression as Japanese imperialist colonial slaves but were experiencing untold suffering under feudal enslavement enforced by the authority of the Japanese imperialists. Under such conditions, without striking down the Japanese imperialist aggressive forces and liquidating the various feudal relations which were the base of their colonial exploitation, it was impossible to liberate our people from the shackles of colonial slavery or achieve a democratic development of the country.

From this, the basic duty of the Korean revolution at the time lay in carrying out the task of the anti-imperialist national liberation revolution for overturning the Japanese imperialist colonial rule and achieving national independence and the task of the antifeudal democratic revolution for liquidating the various feudal relations and opening up the road to the democratic development of the country. The task of the anti-imperialist revolution against the Japanese imperialists and the task of the antifeudal revolution against the feudal landlords in collusion with them were closely linked to each other.

The great leader Comrade Kim Il-song, based on his scientific analysis of such basic duty of the Korean revolution and the prevailing social class relations, graphically enunciated the character of the Korean revolution as the anti-imperialist, antifeudal democratic revolution for carry out in a unified way the task of the anti-imperialist national liberation revolution and the task of the antifeudal democratic revolution.

With the great leader Comrade Kim Il-song scientifically formalizing the character of the revolution of our country, the character of the revolution in colonial and semicolonial countries which had not gone through normal capital development came to be graphically elucidated and a new pattern of social revolution enunciated.

Thus a decisive blow was dealt to the leftist and rightist opinions viewing the revolution in colonial countries as "bourgeois revolution" or "socialist revolution" and a firm ideothoretical basis capable of formulating the chuche-oriented revolutionary line and scientific strategy and tactics for the colonial national liberation struggle came to be provided, and the Korean communists and our people came to have the most precise guiding principle making it possible for them to move the anti-imperialist national liberation revolution and the antifeudal democratic revolution forward along the one straight road of victory.

Also important in the theory on the anti-imperialist, antifeudal democratic revolution set forth in the great leader Comrade Kim Il-song's classical work "The Duty of the Korean Communists" is that it scientifically elucidated the question of composing the chuche revolutionary force in the stage of the anti-imperialist, antifeudal democratic revolution.

The great leader Comrade Kim Il-song taught as follows:

"In the present stage, the motive power of the Korean revolution is the broad anti-imperialist democratic forces such as the workers and peasants, the youth

and students, intellectuals, and petit bourgeoisie. Conscientious national capitalists and religious personalities also can participate in the anti-imperialist struggle." (Ibid., pp 153-154)

Revolution is a task for the sake of the masses of people, and success or failure of the revolutionary struggle depends on how the masses of people are united, organized and mobilized.

It arises as a particularly important question to correctly compose the revolutionary forces in the colonial semifeudal society where the racial contradictions and class contradictions are intricately intertwined and class relations are very complex. Therefore, only if, on the principle of maximally isolating and weakening the enemies, all classes and strata with interests at stake in the revolution are firmly united as one, is it possible to win a decisive victory in the struggle against the imperialist and feudal forces.

In the anti-imperialist, antifeudal democratic revolution, not only the workers and peasants but also many classes and strata such as the youth and students, intellectuals, petit bourgeoisie, conscientious national capitalists and religious personalities can become the motive power of the revolution.

Under colonial rule the working class is subjected to unbearable hard work on account of the colonial plunder policy of the imperialists. Their miserable circumstances enhance their revolutionary spirit and organizational character even more and make them have the most positive interests in the anti-imperialist, antifeudal democratic revolution. For the thorough prosecution of the anti-imperialist, antifeudal democratic revolution, it is imperative to firmly insure the leadership role of the working class.

In the colonial semifeudal society, the peasants accounting for an overwhelming majority of the inhabitants, are subjected to double, triple oppression and exploitation under imperialist and feudal enslavement. From this, they are strong in revolutionary spirit and have vital interests in the anti-imperialist, antifeudal democratic revolution, and constitute a basic force, together with the working class, of the revolution striking down the imperialist and feudal forces.

Because in the colonial enslaved states the masses of all strata such as the youth and students, intellectuals, patriotic national capitalists and religious personalities are subjected to racial oppression and extreme discrimination, their anti-imperialist consciousness and aim for national independence are strong, and in consequence, they come to have interests in the anti-imperialist, antifeudal democratic revolution. From such social class circumstances and stand toward the revolution, even the youth and students, intellectuals, petit bourgeoisie, national capitalists and religious personalities are capable of performing an important role in the anti-imperialist, antifeudal democratic revolution.

Therefore, in organizing the chuche strength of the anti-imperialist, antifeudal democratic revolution, it is imperative to firmly unite the workers and the peasants who are capable of performing a decisive role in

the revolutionary struggle, on the one hand, and firmly adhere to the principle of uniting the broad masses of all strata who have interests in the revolution.

At the time, in our country which was a colonial semifeudal society, on account of the harsh exploitation and oppression of the imperialists and their lackeys, the landlords and enslaved capitalists, the broad working masses such as the workers and the peasants were having their human dignity and independent stand and attitude ruthlessly trampled. That is why the workers and the peasants were able to most positively participate in the prosecution of the anti-imperialist, antifeudal democratic revolution with the most clamant interests, and at the same time, the youth and students, intellectuals, petit bourgeoisie, conscientious national capitalists and religious personalities were also able to participate in this revolution with the same interests.

The great leader Comrade Kim Il-song, by defining the working class and the peasantry as the main force of the revolution and enunciating the youth and students, intellectuals, petit bourgeoisie, national capitalists and conscientious religious personalities as the auxiliary force of the revolution on the basis of his scientific analysis of the socioeconomic circumstances of all of our country's classes and strata and their stand and attitude toward the revolution stemming therefrom, illuminated the road which would make it possible to strengthen the chuche revolutionary forces in every way and insure a decisive superiority of the revolutionary forces over the counter-revolutionary forces, and firmly lead the colonial national liberation struggle to ultimate victory.

The immortal classical work enunciates principled questions in further expanding and developing the anti-Japanese united national front movement whose invincible vitality was already proved in winning over the masses and firmly uniting them into one political force. And it sets forth the principled method to positively launch the struggle for the founding of a revolutionary party of the working class in our country and thoroughly build the organizational framework for the founding of the party, and bring up communists in large numbers and strengthen the chuche strength of the revolution.

This is what clearly illuminated a precise road which would make it possible to make an all-out mobilization of the broad anti-Japanese patriotic forces of the whole nation in a manner consistent with the upsurging anti-Japanese spirit of the masses, in the national liberation struggle.

The thought enunciated by the great leader Comrade Kim Il-song regarding the motive power of the revolution is a unique thought which has illuminated the road which makes it possible to most precisely compose the revolutionary strength to suit the class relations of the colonial semifeudal society and the demands of the developing revolution, and a scientific thought which makes it possible to enhance the leadership role of the working class and based thereon, successfully organize and mobilize all the forces that can be won over, in the revolutionary struggle.

With the great leader Comrade Kim Il-song enunciating for the first time the question of motive power of the anti-imperialist, antifeudal democratic revolution came to be opened up a new road which would make it possible to

victoriously carry out national liberation, class liberation, maximally isolating and weakening the counterrevolutionary forces and firmly uniting as one all the patriotic democratic forces having interests in the revolution.

Also important in the theory on the anti-imperialist, antifeudal democratic revolution elucidated in the great leader Comrade Kim Il-song's classical work "The Duty of the Korean Communists" is that it has enunciated the question of political ruling power which must be solved in the stage of this revolution.

The great leader Comrade Kim Il-song taught as follows:

"... the government we must establish after striking down the Japanese imperialists is a people-oriented democratic government belonging to the category of government of the proletariat, that is, a democratic government led by the working class." (Ibid., p 162)

The question of political ruling power is a basic one in the revolution.

State power is political ruling power and constitutes a basic factor determining the position and role of people. Only if the masses of working people set up a genuine people's government protecting their interests and become the master of it, can they achieve complete national and class liberation and establish a rich, strong independent sovereign state.

In solving the question of political ruling power, it comes to arise as an important question to consider the character and basic duty of the revolution and class relations in the relevant period and determine the form of political ruling power to suit them.

The great leader Comrade Kim Il-song, based on his profound analysis of the character and duty of the Korean revolution and the social class relations of our country at the time, set forth the thought for establishing a people-oriented democratic government belonging to the category of government of the proletariat. This government is one based on the worker-peasant alliance led by the working class and relying on the united front of the broad masses of people, and as such, is a new form of government going forward to successfully carry out the task of the anti-imperialist, antifeudal democratic revolution.

The thought for establishing a democratic government led by the working class is one that has concretized the people's revolutionary government line earlier set forth by the great leader Comrade Kim Il-song on the basis of the chuche ideology and the thought contained in the "10-Point Program of the Fatherland Restoration Society, and as such, is a unique thought which made it possible to admirably solve the question of establishment of a working class government to suit the specific situation and historical conditions of our country.

The great leader Comrade Kim Il-song has graphically enunciated the task which must be carried out by the government established after overturning the imperialist colonial rule.

The anti-imperialist, antifeudal democratic revolution cannot be completed by striking down the colonialists and all the reactionary forces in collusion with them alone. The anti-imperialist, antifeudal democratic revolution can be



completed only if, after striking down the imperialists, the colonialists, the economic relations which were their bases in all the political, economic, and cultural areas are liquidated and an advanced democratic system established.

The immortal classical work enunciates that after solving the question of political ruling power which is the basic question of the revolution, land reform must be carried out on the principle of confiscation without compensation and distribution free of charge; economic foundations must be laid for the building of a new society, implementing various democratic reforms such as the nationalization of industries; the residual imperialist forces and feudal forces left behind by the Japanese imperialists must be thoroughly purged; and the complete political independence of the country must be achieved.

With the great leader Comrade Kim Il-song setting forth the revolutionary theory on the building of a democratic government it became possible to brilliantly solve the question of political ruling power, the basic question in the anti-imperialist, antifeudal democratic revolution, and a powerful theoretical and practical weapon capable of laying democratic foundations and continuing to move the revolution forward came to be provided.

That the great leader Comrade Kim Il-song, publishing his immortal classical work "The Duty of the Korean Communists," has monolithically systematized and comprehensively synthesized the theory on the anti-imperialist, antifeudal democratic revolution has been of great theoretical and practical significance indeed in the developing anti-Japanese national liberation struggle of our country and in the attainment of the revolutionary cause of the masses of working people for the independent stand and attitude.

With the great leader Comrade Kim Il-song comprehensively enunciating the theory on the anti-imperialist, antifeudal democratic revolution, first of all the Korean revolution has come to even more confidently move forward along a straight road of victory with the most precise revolutionary line and strategy and tactics under the banner of the chuche ideology.

In the period before and after the publication of the great leader Comrade Kim Il-song's classical work the racial and class contradictions between the Japanese imperialists and the Korean people became acute more than at any time.

The Japanese imperialists, who provoked the Sino-Japanese War, ranting about consolidating "the rear" and aiming the brunt of their comprehensive "punitive" offensives at the Korean People's Revolutionary Army and destroying the revolutionary organizations on a nationwide basis such as the northern border area of our country, were perpetrating fascist suppression and bestial atrocities against our people more viciously than at any time. In this formidable period of national suffering, certain people who had not experienced the trials of the revolution, hesitated and vacillated, trembling with unease and fear, and all kinds of betrayers of the revolution such as the minjok kaeryang chuuija [exponents of the reactionary bourgeois notion for improving the racial plight within the framework of the Japanese colonial rule], leftist and rightist opportunists, and factional flunkies, taking off their masks, openly took to the road of collusion with the Japanese imperialist aggressors. Again, on account of the machinations of the leftist adventurists, an immense



completely was created by the upsurge of the anti-Japanese national liberation movement as a whole, and a formidable barrier came to stand in the way of the activity of the Korean People's Revolutionary Army and of the revolution.

The prevailing circumstances urgently called for a guiding theory and scientific strategy and tactics which would make it possible to resolve the extremely acute racial and class contradictions between the Japanese imperialists and the Korean people, actively clear the difficult situation on the road ahead for the Korean revolution and attain the historic cause of fatherland restoration.

Precisely at such a historic juncture the respected and beloved leader Comrade Kim Il-song, genius of the revolution, the great ideologue, comprehensively enunciated in his classical work "The Duty of the Korean Communists" the theory on the anti-imperialist, antifeudal democratic revolution, and thus the Korean communists and people became able to more energetically push ahead with the revolutionary struggle with a clear-cut struggle program and scientific strategy and tactics, and a clearly defined method for prosecution of the revolution.

Indeed, this immortal classical work, by comprehensively synthesizing and systematizing the theory on the anti-imperialist, antifeudal democratic revolution at the grave juncture when our people were at the crossroads of life or death, became a powerful weapon, a banner of struggle which illuminated the future of the Korean revolution and the Korean communist movement, the road to victory of the anti-Japanese armed struggle.

The enunciation by the great leader Comrade Kim Il-song of the theory on the anti-imperialist, antifeudal democratic revolution constitutes a historic event which opened up a new era for the colonial national liberation struggle of the people of colonial, semicolonial countries going forward to achieve national and class liberation with their own strength.

As the great leader Comrade Kim Il-song, most precisely reflecting the aim of oppressed colonial people for the independent stand and attitude and the demands of the law of the developing colonial national liberation movement, scientifically elucidated the character and duty, targets and motive power of the revolution in colonial, semicolonial countries and the various tasks which must be resolved in the revolution, hundreds of millions of the oppressed people groaning under imperialist colonial enslavement came to find the genuine road to their national liberation, class liberation, and became able to go forward to work out their destiny with their own strength.

With the theory on the anti-imperialist, antifeudal democratic revolution comprehensively enunciated in the immortal classical work, altogether new ground came to be broken for the developing theory on social revolution, and the revolutionary theory of the working class came to be further developed and enriched to suit the demands of the new historical era.

Truly, with the great leader Comrade Kim Il-song enunciating the theory and strategy and tactics of the anti-imperialist, antifeudal democratic revolution and synthesizing them into an orderly system, the revolutionary theory of the working class has become enriched with new ideotheoretical heritages, and the

now straight shortcut has come to be opened up for the oppressed people to achieve national independence and build a new society with their own strength. Precisely herein lie the greatness and historic significance of the thought and theory on the anti-imperialist, antifeudal democratic revolution uniquely set forth by the great leader Comrade Kim Il-song.

The theory on the anti-imperialist, antifeudal democratic revolution enunciated by the great leader Comrade Kim Il-song in his classical work, because of its scientific nature and truthfulness, its uniqueness and universality, is displaying immense vitality in the struggle of our people and oppressed colonial peoples.

Our people, in the past period launching a dynamic struggle following the correct revolutionary theory enunciated by the great leader Comrade Kim Il-song, brilliantly attained the historic cause of fatherland restoration, and beating back all kinds of obstruction machinations of internal and external enemies and successfully carrying out the anti-imperialist, antifeudal democratic revolution and the socialist revolution in a short period after liberation, have erected a socialist power of self-dependence, self-support, and self-reliant defense in this land where centuries-old backwardness and poverty alone used to prevail.

The theory on the anti-imperialist, antifeudal democratic revolution enunciated by the great leader Comrade Kim Il-song is encouraging and inspiring the struggle of our people for fatherland reunification as energetically today as ever.

On account of the splittist machinations of the U.S. imperialists and their lackeys, the cause of fatherland reunification has yet to be attained, and the task of the anti-imperialist, antifeudal democratic revolution still remains to be completed on a nationwide basis.

The south Korean revolution to liquidate the U.S. imperialist colonial rule is in extreme travail, and on the road ahead for fatherland reunification many bottlenecks and barriers still stand. But the south Korean revolutionaries and people, loyally revering and adoring the respected and beloved leader Comrade Kim Il-song, the legendary hero, the sun of the nation, as the salvation star for fatherland reunification, are courageously launching into the anti-U.S. independent-ization struggle, and are going forward to energetically launch the struggle to realize the democratization of society.

Thus the theory and strategy and tactics of the anti-imperialist, antifeudal democratic revolution set forth by the great leader Comrade Kim Il-song have been an immortal militant banner which has made it possible for the Korean revolution to dynamically move forward along the one road of victory, clearing formidable trials and barriers, and the source of strength which, always giving faith in victory and courage to the Korean communists and people, has inspired them to heroic exploits.

Today we are faced with the pressing task elucidated by the great leader Comrade Kim Il-song to found the Democratic Federal Republic of Koryo and reunify the fatherland at the earliest possible date.

In order to realize the DCRK founding proposal put forward for the first time by the great leader Comrade Kim Il-song, all of the Koreans in the North and South, and overseas, transcending the differences in ideology and system, party affiliation and political belief, must firmly unite under the banner of fatherland reunification.

If all of our compatriots in the North and South, and overseas, solely on the basis of the common national idea, strive for unity and energetically launch the reunification movement, it is possible to crush whatever obstruction machinations of the enemies and go forward to hasten the historic cause of fatherland reunification.

As we did attain the cause of fatherland restoration firmly united around the great leader Comrade Kim Il-song during the arduous anti-Japanese revolutionary struggle, any and all who are desirous of the reunification of the country and hold the nation's future dear, must reunify the fatherland without fail, vigorously launching into the struggle, firmly united on the great united national front, to make the U.S. imperialist aggressive armed forces withdrawn from South Korea and establish the DCRK.

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REVOLUTIONIZATION, WORKING CLASSIZATION OF THE WHOLE SOCIETY IS THE DEMAND OF  
THE LAW OF SOCIALIST, COMMUNIST CONSTRUCTION

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 62-67

[Article by Kim Yang-che]

[Text] The great leader Comrade Kim Il-song, based on his keen insights into the demands of the law of the developing revolution and the process of socialist, communist construction from the standpoint of class relations, has set forth the unique thought for revolutionizing, working classizing the whole society.

The thought set forth by the great leader Comrade Kim Il-song for revolutionizing, working classizing the whole society is a programmatic guiding principle which must be strictly adhered to always in bringing up all members of society as genuine communist revolutionaries and building Socialism, Communism.

Our party, starting from the demands of the law of socialist, communist construction, enunciates the need to go forward to energetically carry through the guidelines, with a tighter grip on them, for revolutionizing, working classizing all members of society.

All of the party members and working people, by constantly revolutionizing, working classizing themselves, must live and fight throughout their lifetime as chuche-oriented communist revolutionaries and go forward to add luster to every minute of their lives on the road of acquitting themselves fully of their loyalty to the party and the revolution.

The process of building Socialism, Communism is a process of revolutionizing all members of society and remaking society in the image of the working class.

To say to revolutionize, working classize the whole society bespeaks the fact that the working class, which has come to power, remakes society in the image of the working class in all its economic and cultural, ideological and moral areas and remolds people and society revolutionarily.

The thought for revolutionizing, working classizing the whole society is a unique thought which has viewed the process of socialist, communist construction thoroughly from the standpoint of class relations.

The communist society is a society being built by the revolutionary thought of the working class, the most advanced class. The working class is an advanced class calling for opposition to all manner of exploitation and oppression and thorough socialization of the means of production, and an independent, revolutionary class aiming for not only the elimination of all kinds of class distinctions and inequalities but also the complete liberation of people from the constraint of old ideas.

What is called the process of building Socialism, Communism, is precisely a process of the working class remaking the whole society in the image of the working class to suit its such demand and aim, a process of remolding people and society revolutionarily. Through the process of revolutionizing, working classizing the whole society the differences between members of society in the socioeconomic circumstances, in the ideological and moral, and cultural aspects come to be eliminated, and people's ideomental features come to be remade in the image of the working class. Thus all kinds of class distinctions come to be eliminated, the aim and demand of the working class for building a classless society come to be realized, and people and society come to be remolded revolutionarily to suit the communist demands.

Revolutionization, working classization of the whole society is the demand of the law of socialist, communist construction.

The great leader Comrade Kim Il-song taught as follows:

"To revolutionize, working classize the whole society is the demand of the law of socialist, communist construction, and the most important revolutionary duty which the party and the state of the working class must carry out after establishment of the socialist system." ("Kim Il-song Selected Works," Vol 8, p 341)

What makes it the demand of the law of socialist, communist construction to revolutionize, working classize the whole society lies in that it goes forward to complete human remolding work to suit the communist society by turning all members of society into communist revolutionaries.

Most important in socialist, communist construction is remolding people the communist way, people who are the master of revolution and construction. In order to build Socialism, Communism, it is imperative to not only develop productive forces and transform social relations but remold people themselves into communist social beings. No matter how high a standard the productive forces have reached and how abundant the material wealth has become, it cannot be said that the communist society has been built unless people, the master of society, have been remolded into communist social beings.

Human remolding is essentially ideological remolding, and the basics of ideological remolding are properly establishing the revolutionary world view of the working class. A genuine revolutionary world view of the working class is holding faithfulness to the party and the leader as the first and foremost life and struggling with total dedication for the sake of the working class and the people. Such working class-oriented view of the world, the view of the revolution of the communists comes to be formed, consolidated and developed through the process of revolutionizing, working classizing all members of society.



The task to revolutionize, working classize the whole society is a task to completely uproot all kinds of non-working class, old ideological elements remaining in people's heads and arm them thoroughly with the correct view of the revolution, the communist ideology, and a task to remold the ideological features of all members of society in the image of the working class. This bespeaks the fact that the task to revolutionize, working classize the whole society arises as an indispensable requirement in successfully resolving the human remolding task, which is the most important question in building the communist society.

What makes it the demand of the law of socialist, communist construction to revolutionize, working classize the whole society also lies in that it goes forward to complete the social transformation task to suit the communist society by remaking all of the social relations in the image of the working class.

It is an important question arising in socialist, communist construction to remake all of the social relations revolutionarily to suit the class aim and demand of the working class.

In order to build Socialism and Communism, social relations must be remade in the image of the working class. Only then is it possible to go forward to revolutionarily remake all areas of society to suit the demands of the working class and eliminate all kinds of class distinctions.

The guidelines for revolutionizing, working classizing the whole society illuminate the most precise road to eliminating the class distinctions between the working class and the peasantry by the method of strengthening the leadership role and revolutionary function of the working class and pulling up all members of society to the standard of the working class, not by the method of fusing the working class into other classes and strata; by the method of enhancing the guiding role of ownership by all of the people and organically combining cooperative ownership with ownership by all of the people and in the process, gradually pulling it up to the standard of ownership by all of the people, not by the method of separating the two forms of ownership.

The guidelines for revolutionizing, working classizing the whole society, through the process of remaking the economic side of society in the image of the working class, make the socioeconomic circumstances of the peasantry identical to those of the working class, eliminating the differences in the working conditions, the differences in the forms of ownership of the means of production, not to mention the differences between the working class and the peasantry in the living conditions and living standards. This, also by remaking the cultural side of society to suit the class-oriented demand of the working class, makes the revolutionary culture of the working class prevail societywide and the differences between all members of society in the cultural and technical standards eliminated. Again, by making the revolutionary thought of the working class and communist morality firmly prevail in all areas of society, these guidelines make it possible to revolutionize, communize society. All this bespeaks the fact that revolutionizing, working classizing the whole

society makes it possible to step up socialist, communist construction by revolutionarily remaking social relations in all areas thoroughly to suit the communist demands.

To revolutionize, working classize the whole society arises as an even more urgent demand particularly today when revolution and construction are deepening.

Today our revolution has entered upon a new stage of going forward to struggle, putting it in the forefront as an immediate task to win the complete victory of Socialism.

As the revolution moves forward and socialist construction progresses, the material and cultural life of our people is ceaselessly becoming more affluent, and the younger generation, which has not experienced the exploitation and oppression of bygone days, is entering the stage as the master of society. On the other hand, the machinations of the U.S. imperialists and their lackeys to provoke another war and their ideocultural infiltration are ceaselessly continuing. Under such conditions, if the task of revolutionizing, working classizing people is neglected in the least, the revolutionary awakening and class consciousness among people will be dulled and the tendencies of disliking revolution, disliking struggle, carried away by the happy life, can surface. Should this come to pass, not only will it be impossible to move the revolution forward without interruption but it will become impossible to defend even the gains of the revolution already won.

At present our party and people are faced with the historic duty to energetically launch the struggle to create "the speed of the '80s," loyally upholding the decision of the Sixth Party Congress, and realize the conversion of the whole society to the chuche ideology and the independent reunification of the fatherland.

Today the struggle energetically under way in all branches of the people's economy to create "the speed of the '80s" calls for commendably conducting work with people and heightening their revolutionary fervor. The struggle to create "the speed of the '80s" can be successfully conducted when enhancing loyalty to the party and the leader and the revolutionary spirit of self-reliance and fortitude among people. This bespeaks the fact that in order to more energetically launch the struggle for another great revolutionary upswing, it is imperative to go forward with a tight grip on the task of revolutionizing, working classizing people as the basics.

By the thought and theory on the revolutionization, working classization of the whole society uniquely elucidated by the great leader Comrade Kim Il-song the most straight road to admirably solving the questions of human remolding and society remaking after the establishment of the socialist system came to be illuminated, and the most precise guiding principle which makes it possible to successfully build Socialism and Communism to suit the class-oriented aim and demand of the working class came to be provided.

The guidelines for revolutionizing, working classizing the whole society are correct guidelines which make the strategic task of socialist, communist construction carried out most admirably.

To occupy the ideological fortress and material fortress is the strategic target of socialist, communist construction. In order to build Communism, it is necessarily imperative to occupy the two fortresses, the ideological fortress and material fortress. In order to successfully occupy the two fortresses, it imperative above all that a firm priority should be given to the task of remolding people, the master of society, the communist way, the task of occupying the ideological fortress.

The party of the working class, only if it continues to go forward with a tight grip on the task of revolutionizing, working classizing all members of society, can completely occupy the ideological fortress of Communism.

The victory of the socialist revolution, the establishment of the socialist system, constitutes a turnaround point in the developing ideological consciousness of the masses of working people. The socialist revolution victorious and the socialist system established, working people come to have the common aim and objective for socialist, communist construction, and in society, the thought of the working class, the socialist, communist ideology, comes to be the prevailing one societywide. But this is not to say that just because the socialist system is established, the ideological consciousness of all members of society will all become remolded with the thought of the working class. Although the establishment of the socialist system has made all members of society become socialist working people, there come to exist in society, in addition to the working class, such class and stratum as the cooperative peasantry and working intellectuals, and the differences between them in the level of ideological consciousness. Such differences come to be eliminated only if human remolding work and society remaking work are energetically launched continually. That is why the party of the working class, even after the establishment of the socialist system, comes to put in the forefront the task of revolutionizing, working classizing the whole society and energetically push ahead with the struggle to carry it through.

Even after the whole society has been working classized and the task of the transitional period has been carried out successfully, the dregs of old ideas remaining in people's heads cannot be completely eliminated and all of the working people cannot be viewed as having become genuine communists. Even after the complete victory of socialism it is imperative to continue to conduct the struggle to revolutionize all of the working people while further consolidating the achievements scored in the working classization of the whole society. Only by so doing is it possible to remold people into genuine communist social beings and completely occupy the ideological fortress of Communism.

The guidelines for revolutionizing, working classizing all members of society are the most correct guidelines which make it possible to not only successfully occupy the ideological fortress of Communism but going a step further, energetically step up the struggle to occupy the material fortress.

The masses of working people are in charge of socialist, communist construction and the most active, decisive element in the development of productive forces. It is people who develop technology, it is people who manufacture machines, and again, it is none other than people who operate them. All the precious

and beautiful material and cultural heritages essential to revolution and construction are created precisely by the labor of the masses of working people. Therefore, the question of whether or not Socialism, Communism is built still faster and even better depends, in the final analysis, on how the revolutionary fervor and creative talents of the masses of working people are promoted. The higher the revolutionary awakening and revolutionary fervor of the masses of working people, the faster to that extent the process of socialist, communist construction comes to be pushed forward.

Now, the revolutionary fervor and creative positiveness of the masses of working people are not something that is spontaneously displayed by any means. These can be highly displayed only when the whole society is revolutionized, working classized and the dregs of old ideas remaining in the heads of all members of society are uprooted and they are turned into voluntary revolutionary fighters, genuine communist revolutionaries thoroughly armed with the revolutionary thought of the working class. This bespeaks the fact that revolutionizing, working classizing the whole society precisely constitutes a decisive guarantee for stepping up the struggle to occupy the material fortress of Communism.

When going forward with a tighter grip on the guidelines of the party for revolutionizing, working classizing the whole society we can admirably prepare all members of society as fervent revolutionary fighters devotedly struggling for the sake of the party and the revolution, the socialist and communist cause, and bring about a decisive turnaround in winning the complete victory of Socialism.

Truly, the guidelines for revolutionizing, working classizing the whole society are unique guidelines which, based on the immortal chuche ideology, illuminate the correct road to successfully occupying the ideological fortress and material fortress of Communism, and precisely enunciate the method to remake society in the image of the working class and build a classless society, the socialist, communist society.

Under the sagacious leadership of the great leader Comrade Kim Il-song the guidelines for revolutionizing, working classizing the whole society are being brilliantly carried through in all areas of our revolution and construction, and are manifesting ever more growing vitality with each passing day.

The great leader Comrade Kim Il-song taught as follows:

"Today, as a result of the guidelines of the party thoroughly carried through for revolutionizing, working classizing the whole society, a basic change has occurred in the ideomental features of our people, and the interior of our society has been organized more thoroughly than at any time." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 436)

First of all, through the struggle to revolutionize, working classize the whole society, all of the party members and working people have come to arm themselves more thoroughly with the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, and the society has come to be filled to the brim with the unitary ideology of the party.

All of the party members and working people, through the struggle to revolutionize, working classize themselves, have come to thoroughly overcome the tendencies of all kinds of old ideas and thoroughly arm themselves with the unitary ideology of the party, and holding the revolutionary thought of the great leader Comrade Kim Il-song as their firm conviction, are dynamically fighting on for the victory of the socialist, communist cause.

With the unitary ideology system of the party, the chuche ideology system, firmly established among party members and working people, the whole society has come to be filled to overflowing with the revolutionary ethos of thinking and acting in accordance with the intent of the party and of unconditionally accepting and carrying through the policy of the party to the end.

In the ideomental features of our party members and working people, too, a basic change has occurred. With all of the party members and working people learning from the ideomental features native to the working class through the struggle to revolutionize, working classize the whole society, the communist life principle of "one for all, all for one!" has come to be firmly established in our society. Among party members and working people the laudible virtue of devotedly fighting for the sake of society and collective, for the sake of Socialism and Communism, has come to blossom in full bloom, and the ethos of revolutionarily living and militantly working has come to firmly prevail. All people working with revolutionary enthusiasm and vigor in a revolutionary, militant atmosphere is the face of our society today.

Also through the struggle to revolutionize, working classize the whole society the interior of our society has been consolidated more thoroughly than at any time. Today, with the unity and cooperation of the working class and the cooperative peasantry and working intellectuals solidified, our society has been transformed into one big family helping each other and leading each other on, firmly united politicoideologically on the basis of the great chuche ideology, and our revolutionary ranks have been further strengthened into the invincible.

The practical experience of our country's socialist construction and today's realities eloquently prove the correctness and vitality of the guidelines for revolutionizing, working classizing the whole society.

Only by continuing to thoroughly carry through the guidelines for revolutionizing, working classizing the whole society, guidelines whose correctness has been proved to the hilt through revolutionary practice, can we go forward to attain the communist cause to the end under the banner of the chuche ideology.

In order to more energetically step up the revolutionization, working classization of the whole society, it is imperative above all to substantially plan and coordinate ideological indoctrination work among party members and working people and strengthen revolutionary organizational life.

The great leader Comrade Kim Il-song taught as follows:

"Strengthening ideological indoctrination aimed at revolutionizing, working classizing the whole society is an important part of party ideological work."  
("Kim Il-song Selected Works," Vol 8, p 407)



The process of revolutionizing, working classizing people cannot be finished in a day or two but can be energetically pushed forward only through steadfast ideological indoctrination and intense ideological struggle, and revolutionary organizational life.

We must more thoroughly arm ourselves with the revolutionary thought of the great leader Comrade Kim Il-song and the guidelines of the party, and constantly temper ourselves, strengthening revolutionary organizational life. We must further strengthen the tasks of ideological indoctrination such as indoctrination in the unitary ideology of the party, indoctrination in faithfulness, and indoctrination in the revolutionary tradition among party members and working people to suit the demands of the developing realities. In this way we must make all of the party members and working people, as did the young communists early on at the dawn of the Korean revolution, loyally uphold the party and the leader with firm convictions and revolutionary ethics and go forward to add luster to their political life on this glorious road.

Again, we must one and all voluntarily participate in organizational life, properly holding the view of the organization, and go forward to ceaselessly temper ourselves politicoideologically, revolutionarily, under the guidance and assistance of the organization.

People's revolutionization cannot be conducted divorced from the activity of revolutionary practice. Revolutionary practice is an important method to revolutionize, working classize people.

Revolutionary practice is an energetic means of ideological remolding and the measuring stick for testing people's thought. How to step up the process of people's revolutionization, working classization depends on how they go forward to temper themselves amid the struggle of revolutionary practice.

Our party members and working people, learning from the revolutionary spirit and organizational character, and discipline of the working class amid practice of the revolutionary struggle and construction task, must go forward to positively step up the process of their own revolutionization, working classization.

Today, most important in tempering oneself through revolutionary practice is totally dedicating one's body and mind to the struggle which is being launched under the sagacious leadership of our party to create another great revolutionary upswing, "the speed of the '80s."

We must highly display the enthusiasm of loyalty to the party and the leader amid another great revolutionary upswing, and contribute to the revolutionary struggle with practical work achievements.

It is an energetic method of stepping up people's revolutionization, working classization to more vigorously launch the movement to learn from the example of unsung heroes and the movement to win the red flag of three revolutions.

The movement to learn from the example of unsung heroes is an ideological remolding movement in higher form for intrinating party members and working

... by positive example and making them highly display infinite faithfulness to the party and the leader and dedication to the revolution. All of the party workers and working people, by launching the struggle for the revolutionization, working classization of the whole society in close combination with the movement to learn from the example of unsung heroes and the movement to win the red flag in three revolutions, must thoroughly prepare themselves as genuine communist revolutionaries devotedly fighting, like the unsung heroes, solely for the sake of the party and the leader.

The guidelines for revolutionizing, working classizing the whole society are a powerful ideothoretical weapon for successfully carrying out socialist, communist construction.

By going forward to thoroughly carry through the guidelines of the party for revolutionizing, working classizing the whole society, we shall further hasten the attainment of the chuche cause.

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INTENSE REVOLUTIONARY ENTHUSIASM AND EXUBERANT WORK DESIRE ARE THE REVOLUTIONARY  
WORK HABIT WHICH FUNCTIONARIES MUST POSSESS

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[Article by Hwang Pyong-ch'ol]

[Text] The revolutionary work habit is the revolutionary work attitude and way of work of the functionaries manifested in the practical struggle for revolution and construction.

Generally, work habit is a comprehensive expression of the thought and method of the functionaries manifested in the course of work.

The thought and revolutionary method of the working class bring forth the revolutionary work habit; conversely, the bourgeois thought and mode of thinking bring forth an anti-people trait and attitude.

Inasmuch as work habit is the work attitude of the functionaries manifested in the course of work, to establish the revolutionary work habit has great significance in the struggle for energetically moving the revolutionary struggle and construction task forward and winning the victory of the revolutionary cause.

Only if the revolutionary work habit is established among the functionaries, is it possible to strengthen the ties between the party and the masses and energetically move the revolutionary struggle and construction task forward, positively inspiring the revolutionary fervor and creative positiveness of the masses.

What occupies an important place in the revolutionary work habit of the functionaries is possessing intense revolutionary enthusiasm and exuberant work desire.

Intense revolutionary enthusiasm and exuberant work desire constitute an important driving force which makes it possible for the functionaries to work with a militant, revolutionary spirit. Without fiery enthusiasm and exuberant work desire the heightened revolutionary vigor and spirit of maintaining the continuing innovation, continuing forward movement cannot be brought forth in the revolutionary struggle and construction task.

intense revolutionary enthusiasm and exuberant work desire are the revolutionary work habit flowing from the inherent nature of the communists.

The great leader Comrade Kim Il-song taught as follows:

"The communist struggles with total dedication of his energy for the sake of the revolution, and feels the greatest joy and pride in this struggle. That is why the revolutionaries, even as the revolution is arduous, are always bright and cheerful, filled with enthusiasm." ("A Collection of Writings of Kim Il-song," Vol 19, p 193)

It is the communist revolutionary's peculiar character of his own to devotedly struggle, giving his all, always with intense revolutionary enthusiasm for the sake of the victory of the revolutionary cause of the working class, the socialist, communist cause.

The communists hold it as their lofty mission to struggle for building an ideal society where the independent stand and attitude of the masses of people will have been completely realized, the communist society where all of the working people will be enjoying an independent and creative life to their heart's content. The genuine communists firmly believe, as a matter of revolutionary conviction, in the correctness of the socialist, communist cause and the inevitability of its victory, and regard it as the greatest glory, as the reward of living, to struggle for the sake of the victory of the communist cause.

Truly because of that, the communist revolutionaries never bend their revolutionary convictions in any environment, however arduous and complex, and go forward to courageously struggle, always filled to overflowing with their revolutionary enthusiasm and youthful vigor.

The revolutionary struggle for Socialism, Communism, is a process of arduous struggle accompanied by many barriers and trials. But the communists, never wavering or hesitating in the face of barriers and trials but struggling always filled to overflowing with revolutionary enthusiasm and faith in victory, energetically move the revolution forward.

Thus the intense revolutionary enthusiasm and exuberant work desire are the important ideomental features and revolutionary work held by the communists who, while believing in the correctness of the socialist, communist cause, struggle for its attainment.

Intense revolutionary enthusiasm and exuberant work desire are also an important work habit which our functionaries must necessarily possess in order to accult themselves fully of their mission and responsibility as the revolutionary soldiers of the party and the leader.

Our functionaries are commanding personnel of the revolution and nuclear force of the party and, by the implicit political trust of the party, are in charge of important posts of revolution and construction. Our functionaries are charged with the heavy duty of responsibly organizing and executing the struggle to carry through the line and policy of the party at important posts of revolution and construction.

In order to fulfill themselves fully at this glorious mission and responsibility before the party and the revolution, the functionaries must organize and execute work always with intense revolutionary enthusiasm and exuberant work desire.

Only when the functionaries, commanding personnel of the revolution, go forward to conduct all tasks with intense revolutionary enthusiasm and exuberant work desire, can they successfully discharge their assigned duty.

Now substantially, thoroughly the line and policy of the party are carried through, in the final analysis, depends in large measure on how high the warmth of enthusiasm and the exuberance of work desire of the functionaries are in militantly, spiritedly pushing ahead with the revolutionary task at hand.

The realities show that wherever our functionaries, with ever more intense revolutionary enthusiasm and youthful vigor deeply aware of their heavy responsibilities before the party and the revolution, boldly and aggressively push ahead with all tasks, ceaseless leaps forward and innovations always appear.

Only when the functionaries have intense revolutionary enthusiasm and exuberant work desire, can they not only fully accomplish their mission but add luster to their glory as revolutionary soldiers infinitely faithful to the party and the leader, and go forward to energetically move the revolution forward under the leadership of the party.

As revolution and construction advance far and the revolutionary struggle takes on a long-term nature, the phenomena of complacency, laxity and sloth could surface from among people.

Our functionaries, only by holding intense revolutionary enthusiasm and exuberant work desire all the time, can overcome all kinds of phenomena of stagnation which could surface in the course of the revolutionary struggle, and go forward to add genuine luster to every minute of their living on the one road of revolution the party teaches.

For the functionaries to conduct work with intense revolutionary enthusiasm and exuberant work desire is an important requirement especially today in creating "the speed of the '80s" and bringing about another great revolutionary upsurge in socialist construction.

The struggle for creating "the speed of the '80s" is a rewarding struggle to strengthen the national politicoeconomic might in every way and especially improve the standard of living for the people by racing forward with the spirit of the speed battle joined to the challenge and fulfilling the second seven-year Plan ahead of schedule and occupying without fail the leading productive targets of economic construction in the 1980s.

The struggle for creating "the speed of the '80s" is a struggle unprecedented in terms of its breadth and the height of its target.

The struggle to create "the speed of the '80s," a new march speed in socialist construction, is a mass march movement to occupy the extraordinarily high



target of laying the material and technical foundations commensurate with the completely victorious socialist society on the road of attaining the cause of converting the whole society to the chuche ideology. This is an unprecedentedly awesome struggle which has set a grand target without parallel in the history of our country's socialist economic construction, and a great march movement to make our revolution leap onto a higher stage.

This heavy and enormous battle task can be successfully carried out only when the functionaries, holding ever more intense revolutionary enthusiasm and exuberant work desire, go forward to conduct all tasks militantly.

Only if the functionaries have intense revolutionary enthusiasm and exuberant work desire, can they, as the standard bearer scoring a breakthrough for another great upswing, plan and coordinate and energetically push ahead with political work and economic organizational work, and production command, and go forward to create "the speed of the '80s" and bring about a great revolutionary upsurge once more in socialist economic construction.

All of the functionaries must go forward to more militantly and spiritedly launch work with intense revolutionary enthusiasm and exuberant work desire to suit the realistic demands of our developing revolution wherein another revolutionary turnaround is occurring in socialist construction.

The great leader Comrade Kim Il-song taught as follows:

"... it is imperative to thoroughly establish the revolutionary work habit among the functionaries so as to make them always move forward toward victory undaunted by difficulties and devote all their energy and wisdom, skills and talents to the prosecution of the revolutionary task." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 254)

To struggle with intense revolutionary enthusiasm and exuberant work desire is the revolutionary work habit which must be held by all the functionaries working in all branches, at all units, not just in any one branch, at any one unit.

Our functionaries, only when they work always with intense revolutionary enthusiasm and exuberant work desire, regardless of whether they are guiding economic work or the task of literature and arts, can go forward to firmly man the revolutionary posts assigned them by the party and bring about ceaseless miracles and innovations in socialist economic and cultural construction.

Today our party calls upon the functionaries to go forward to work with intense revolutionary enthusiasm and exuberant work desire in all branches, at all units of socialist construction.

Our functionaries, by going forward to bring about another great revolutionary upsurge in socialist economic and cultural construction with intense revolutionary enthusiasm and exuberant work desire, must respond with loyalty to the trust and expectations of the party.

Important to the functionaries in boldly launching tall tasks with intense revolutionary enthusiasm and exuberant work desire is above all engraving loyalty to the party and the leader deeply in their hearts.

Loyalty to the party and the leader is the basic source which makes revolutionary enthusiasm and exuberant work desire displayed on a lofty plane. Loyalty constitutes the basic factor determining the value of the revolutionaries, the communists, and governing their ideomental features.

When deeply engaging in their hearts loyalty to the party and the leader, people come to struggle with total dedication of body and mind to the victory of the socialist, communist cause, and feel in it the genuine reward of living and struggling.

At the dawn of the Korean revolution the young communists such as Kim Hyok and Ch'a Kwang-su were able to fight on with such intense revolutionary enthusiasm and exuberant fighting spirit, indomitable revolutionary spirit because they had fiery loyalty to none but the great leader Comrade Kim Il-song deeply engraved in their hearts. The hearts of the young communists were always burning with warm loyalty to the great leader Comrade Kim Il-song, and running through all of their activities were warm enthusiasm and revolutionary fighting spirit to absolutely protect and defend none but the respected and beloved leader and carry through the orders and directives of their leader to the end.

All of our guidance functionaries, emulating such precise and thorough loyalty of the young communists, must firmly prepare themselves as chuche-oriented communist revolutionaries infinitely loyal to the party and the leader.

How highly the guidance functionaries have engraved revolutionary enthusiasm and exuberant work desire in their hearts depends, in the final analysis, on how warmly they are making their hearts burn with loyalty to the party and the leader. When loyally upholding the lofty will of the great leader Comrade Kim Il-song who has been and is still giving his all solely for the sake of the freedom and happiness of the people and when holding the warm enthusiasm of loyalty to admirably carry through the teachings of our leader and the guidelines of the party, people come to display the revolutionary ethos of going forward to carry through the line and policy of the party, even jumping into fire and water.

Also important to the functionaries in working with intense revolutionary enthusiasm and exuberant work desire is holding an attitude befitting the master of the revolution.

Intense revolutionary enthusiasm and exuberant work desire are unthinkable apart from an attitude befitting the master of the revolution, an awareness befitting the master. People's revolutionary enthusiasm and work desire are based on a stand and awareness befitting the master, and constitute a concrete manifestation of them. When they have the attitude and awareness befitting the master of the revolution deeply engraved in their hearts, they can display intense revolutionary enthusiasm and exuberant work desire in all tasks, and go forward to carry out any task, however difficult and complex, with their own strength on their own responsibility. Unless they have an intense awareness of being the master of the revolution, enthusiasm and desire will not come to them, and falling a victim to ennui in the course of the revolutionary struggle,

they will come to be immersed in a life of indolence merely maintaining the status quo like a salaried worker in the old society.

To go forward to spiritedly, responsibly launch work with an attitude befitting the master of the revolution is the way of work native to the chuche-oriented revolutionary who, espousing the great chuche ideology, devotedly fights for the attainment of the chuche cause. The chuche-oriented revolutionaries who live and fight in accordance with the demands of the chuche ideology, must go forward to carry out their assigned revolutionary task always on their own responsibility with their own strength, and again, must seethe with the firm faith and revolutionary enthusiasm that they are capable of doing so.

Our functionaries must work and live with the revolutionary ethos that they must responsibly organize and execute their revolutionary task at hand and that any task, once begun, they must not stop until they bring it to a conclusion, persistently struggling.

All of the guidance functionaries, with an intense awareness and revolutionary preparedness that they themselves must become the master of the revolutionary task assigned their branch, their unit and carry it out without fail, come what may, must deeply study the task and seek out a correct methodology, and earnestly push ahead with it by the method of annihilation battle. In particular, the responsible functionaries, with a tight grip on the overall task for carrying through the policy of the party, must exert themselves to have an admirable success scored, come up with an ingenious idea in blueprinting the task, and highly display the revolutionary ethos of sowing seeds and harvesting with their own hands.

Also important to the functionaries in conducting work with intense revolutionary enthusiasm and exuberant work desire is improving their politico-administrative standard and familiarizing themselves with their work.

The realities are changing daily, and science and technology are developing ceaselessly. Without improving his politico-administrative standard, without familiarizing himself with his work, no one will be able to either keep himself abreast of the developing realities or go forward to revolutionarily launch his work. The guidance functionaries, only if they ceaselessly improve their politico-administrative standard and familiarize themselves with their work, can go forward to launch their work boldly, daringly, deeply with intense revolutionary enthusiasm and exuberant work desire.

Therefore, the guidance functionaries must strive steadily in order to ceaselessly improve their politico-administrative qualifications and familiarize themselves with their work to suit the realistic demands of the deepening and developing socialist construction.

The basics for the functionaries in improving their politico-administrative qualifications and familiarizing themselves with their work are arming themselves with the teachings of the great leader Comrade Kim Il-song and the guidelines of the party. This constitutes a basic requirement in making it possible for the functionaries to go forward to solve all questions with a keen policy-oriented eye and wide vision, and militantly launch their work, filled to overflowing with

faith and enthusiasm. If they do not understand the policy of the party, the functionaries, unable to have faith in the prosecution of the revolutionary task as they reflect on the consequences, will come to hesitate and vacillate in the face of the barriers encountered. Only when they verse themselves well in the line and policy of the party and deeply understand them, they can, holding a firm faith with them as a measuring stick, highly display positiveness and initiative in the revolutionary struggle and construction task.

Therefore, all of the guidance functionaries must thoroughly arm themselves with the line and policy of the party, and in particular, have themselves well versed in the teachings of the great leader Comrade Kim Il-song given to their branch, their unit.

At the same time, the functionaries must make positive efforts to acquire the knowledge essential to management activity and the knowledge of modern science and technology. Today when the chucheization, modernization, and scientization of the people's economy must be energetically stepped up, what is essential to one and all is acquiring an abundant knowledge of economics and the knowledge of modern science and technology. Only if the functionaries thoroughly arm themselves with economic knowledge and the knowledge of high science and technology, can they have their say and go forward to revolutionarily organize and launch their work with intense revolutionary enthusiasm and exuberant work desire.

Also important to the functionaries in conducting work with intense revolutionary enthusiasm and exuberant work desire is setting a high target and boldly launching work.

To boldly think out and blueprint all tasks and set high targets constitutes an important requirement of the functionaries in working and living always filled to overflowing with exuberant work desire and revolutionary enthusiasm without falling a victim to indolence and sloth. Only by coming up with a daring blueprint and a high target is it possible to maximally promote the creative positiveness and revolutionary fervor of the masses and energetically push ahead with the revolutionary struggle and construction task.

Our party, by always scientifically looking into the specific conditions of the country and the mature demands of the developing revolution and setting a correct direction and target of struggle and by boldly blueprinting and arranging work, is sagaciously leading the masses so that, seeing bright prospects, they may positively launch the struggle filled to overflowing with faith in victory and revolutionary enthusiasm.

All of the functionaries, deeply mastering the farsighted plan and intent of our party, must possess the revolutionary ethos of making ample preparations in a big way for any task and spiritedly pushing ahead with the task. In this way they must go forward to add luster to the glory of the chuche-oriented revolutionary who, always filled to overflowing with an exuberant fighting spirit and enthusiasm, ceaselessly moves forward and makes innovation.

Also important to the functionaries in going forward to conduct work with intense revolutionary enthusiasm and exuberant work desire is positively launching the struggle to overcome the phenomenon of senility.



The phenomenon of senility manifests itself in various forms such as the phenomenon of indolence of not working intensely, devoid of enthusiasm and militant vigor in work; the phenomenon of merely playing the role of a messenger without studying work, and displaying no initiative; the phenomenon of acting liberally without organizational spirit and disciplinary character; the phenomenon of assuming the airs of an elder and standing on ceremony; and the phenomenon of relaxation devoid of political sharpness and fighting strength.

Should people fall prey to such diseases of senility, neither enthusiasm nor work desire would come to them.

Therefore, our functionaries, by steadily launching the struggle to overcome the phenomenon of senility, must strive to work and live always filled to overflowing with youthful enthusiasm and vigor, free of senility ideologically even though they may be old physically.

By going forward to ceaselessly revolutionize, working classize themselves, deeply aware that they can degenerate ideologically and be weeded out of the revolution if they do not temper and train themselves amid the ideological struggle and revolutionary practice, the functionaries must strive to more admirably attain their ideological features as church-oriented revolutionaries and live every living moment in a worthy manner for the sake of the party and the leader, for the sake of the fatherland and the people. In this way they shall acquit themselves fully of their lofty mission and revolutionary duty as the standard bearer of struggle, as commanding personnel of the revolution going forward with total dedication to the glorious church revolutionary cause.

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**ECONOMIC AGITATION IS ENERGETIC POLITICAL WORK FOR ANOTHER GREAT REVOLUTIONARY UPSWING**

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 73-77

[Article by P'yo T'ae-hwan]

[Text] At present the struggle to create another great revolutionary upswing, "the speed of the '80s," is energetically under way on all fronts of socialist construction, and great miracles and innovations astounding people are being performed one after another, in the process.

The struggle to create another great revolutionary upswing, "the speed of the '80s," calls for energetically launching mass political work aimed at positively inspiring party members and working people to carry through the policy of the party.

By more briskly launching economic agitation to suit the demands of another revolutionary upswing we shall energetically encourage and inspire the masses to struggle to create "the speed of the '80s" and bring about a ceaseless upsurge in production and construction.

Economic agitation is powerful mass political work aimed at creating a new march speed, "the speed of the '80s" in socialist construction.

The struggle to create another great revolutionary upswing, "the speed of the '80s," is a rewarding struggle to incomparably strengthen the national might, fulfilling the Second Seven-Year Plan ahead of schedule and successfully occupying the grand 10 major prospective targets of the 1980s by bringing about a great upsurge in production and construction. This struggle is a great all-people march movement which can be admirably realized only by strengthening political work among the masses and highly inspiring their revolutionary fervor and creative positiveness.

The intense revolutionary fervor of the masses is the source of strength which makes party members and working people make collective innovations and display mass heroism in the struggle for creating "the speed of the '80s."

How highly the masses are made to display their revolutionary fervor is related to how energetically political work is launched among them.

Political work is a powerful means of ideological mobilization aimed at politicoideologically awakening the masses of working people and energetically inspiring their revolutionary fervor and creative wisdom for revolution and construction. Only by aggressively channeling political work touching the responsive chord of the masses is it possible to highly inspire the revolutionary fervor and creative positiveness of working people and bring about a fresh upsurge in socialist construction. The key to the struggle to create a new march speed, "the speed of the '80s" in socialist construction lies precisely in commendably conducting political work among party members and working people. Important in political work to inspire the masses to bring about another great revolutionary upswing is energetically launching economic agitation.

The great leader Comrade Kim Il-song taught as follows:

"Agitation work is a task to arouse the enthusiasm of the masses and set them directly in motion to carry out the revolutionary task." ("A Collection of Writings of Kim Il-song," Vol 16, p 153)

Agitation work, together with propaganda work, constitutes an important part of the content of our party ideological work.

Economic agitation is one of the energetic political work methods which inspires the masses to carry through the economic policy of the party. If political propaganda is a method of political work which, driving home, in terms of principle, the line and policy of the party among party members and working people, makes the line and policy deeply grasped, economic agitation is a method of political work which, heightening the awareness and productive fervor of working people, directly inspires them to carry out the economic task.

Economic agitation constitutes an energetic means of stepping up revolution and construction extraordinarily fast because it makes people maintain the continuing innovation, continuing forward movement always with fiery revolutionary enthusiasm and militant vigor toward a new victory.

What makes economic agitation energetic political work for another great revolutionary upswing lies above all in that it energetically arouses the enthusiasm of loyalty to the party and the leader among party members and working people and makes its great worth manifested in production and construction.

Infinite loyalty to the party and the leader is the basic factor of victory in the struggle for creating "the speed of the '80s." Only by making people's hearts always burn with loyalty to the party and the leader is it possible to encourage and inspire the masses to ceaseless leaps forward and innovations on all fronts of socialist construction.

Party members and working people, when deeply learning by experience the intent of the party and the leader and embracing it with all their hearts, will come to display their intense revolutionary fervor to the hilt in the struggle for creating "the speed of the '80s."

Therefore, the most important question in strengthening economic agitation aimed at another great revolutionary upswing is that of making party members

and working people clearly understand the plan and intent of the party and the leader and go forward to fight, giving their all, in order to realize them.

Economic agitation, by timely acquainting party members and working people with the clamant question the great leader Comrade Kim Il-song wishes to have solved and the party intends to solve and by focusing the firepower of political work on solving it, makes the masses go forward to work always with the enthusiasm of loyalty to the party and the leader. Thus it makes loyalty to the party and the leader manifested not by word but by practical action in the rewarding struggle for socialist economic construction and the enthusiasm of loyalty dynamically boil at every post, on every battlefield.

Thus economic agitation constitutes powerful political work which energetically inspires the struggle for creating "the speed of the '80s" because it implants infinite loyalty to the party and the leader in every heart of all party members and working people and makes them voluntarily launch into the struggle to thoroughly carry through the economic policy of the party.

What makes economic agitation energetic political work for another great revolutionary upswing also lies in that it steps up socialist economic construction at an extraordinarily high rate of speed by mobilizing all of the agitation forces and launching intensive agitation offensives.

The struggle for occupying the grand 10 major prospective targets projecting a high rate of speed of production growth and construction on an enormous scale calls for bringing political work closer to the field where production and construction are under way and launching it with mobility. The march movement of our people racing forward with the spirit of the speed battle joined to the chollima can be accelerated more energetically when political work is aggressively launched in close combination with production practice.

Economic agitation, by energetically launching political work at the seething production sites in diverse forms and by divers methods without standing on ceremony, highly promotes the revolutionary fervor and creative positiveness of the producer masses in the prosecution of the revolutionary task. Because economic agitation militantly conducted in close combination with production practice channels intensive agitation offensives, focusing all of the forces and means of agitation on the production sites, political work comes to manifest its effect instantly in production practice.

Such agitation work, greatly stirring the producer masses and inspiring their revolutionary spirit, makes them push ahead with production and construction at an extraordinarily high rate of speed.

Precisely herein lies an important part of the ground that economic agitation constitutes energetic political work for creating "the speed of the '80s."

What makes economic agitation powerful political work for another great revolutionary upswing also lies in that it energetically inspires party members and working people to collective innovation and heroic exploit by launching the task of learning from positive example as a mass movement.

In setting people's thought and fervor in motion, the influence of positive example is very great. It is one of the important characteristics of economic agitation to influence people with positive example and inspire their revolutionary fervor.

Under Socialism, people always aim for the positive, and positive example evokes great sympathy among people. Through the process of the positive begetting the positive and example creating example a ceaseless upsurge and leap forward come to happen in production and construction.

The rewarding task to create another great revolutionary upswing, "the speed of the '80s" in socialist economic construction can be successfully carried out only when all of the people, ideologically set in motion, launch a heroic struggle.

It arises as an important demand for another great revolutionary upswing to influence people with positive example and make people set themselves in motion ideologically.

Economic agitation, precisely by timely discovering the positive example highly manifested among the masses and conducting with mobility the task of widely generalizing it, heightens the revolutionary fervor of the broad masses, and encourages and inspires them to collective innovation.

As people through economic agitation come to learn positively from the prideful successes and priceless experiences achieved in production and construction, from the laudable deeds manifested among the masses, they come to perform ceaseless innovations in production and construction.

In this way every battlefield of socialist construction will always come to be filled to overflowing with revolutionary optimism and militant vigor, and a revolutionary upsurge will come to happen everywhere.

This bespeaks the fact that economic agitation is a powerful mass mobilization method which energetically inspires the masses to struggle for creating "the speed of the '80s."

Truly, the economic agitation policy set forth by our party represents a mass political task correctly embodying the demands of the struggle for creating a new march speed in socialist construction, and a powerful driving force energetically pushing our people's revolutionary march movement forward.

Every time a heavy task confronts the revolution and a difficult struggle is launched, our party has set forth an appropriate slogan and paid keen attention to mass political work for the realization, and brought about a ceaseless revolutionary upsurge in production and construction, energetically organizing and launching economic agitation.

Under the sagacious leadership of our party brilliant achievements were scored in party ideological work in the 1970s, and in particular, with the unique economic agitation policy correctly embodied, priceless example and experience were achieved in agitation work.



Mobilizing a lot of agitation forces and means and channeling intensive agitation offensives to the Sungni Automotive Complex and Kumsong Tractor Works by various methods and in various forms, our party energetically demonstrated the might of agitation work through economic agitation. In the process, a vivid model for inspiring the masses to carry through the economic policy of the party was created, and priceless experience gained.

The large-scale economic agitation, which our party organized and commanded in order to successfully insure the "70-day battle" in 1974 and "100-day battle" on the occasion of the 30th anniversary of the founding of the party, and the battle of loyalty on the occasion of the approaching Sixth Party Congress and the 70th birthday of the great leader Comrade Kim Il-song, made party members and working people seethe with loyalty to the party and the leader and became a powerful driving force which made it possible to perform miracles and innovations in socialist economic construction.

Today our party, by setting forth the militant struggle slogan "Let us create 'the speed of the '80s' with the spirit of the great chollima upswing period!" and sagaciously leading the way in positively launching economic agitation to suit it, is making the fire of another great revolutionary upswing blaze more sweepingly on all fronts of socialist construction.

The economic agitation, which is being energetically launched among the broad producer masses of all branches of the people's economy such as the steel-making soldiers of the Kim Ch'aek Iron Complex and the hero miners of Komdok, is encouraging and inspiring our party members and working people to fresh heroic struggle and exploit.

Today's realities seething with another great revolutionary upswing show that economic agitation is powerful mass political work aimed at highly inspiring the revolutionary fervor and creative wisdom of the masses and achieving a great upsurge in production and construction.

Under the sagacious leadership of the party all the conditions necessary for more briskly launching economic agitation for the creation of "the speed of the '80s" are amply in place in our country.

Our party has an orderly system already established for agitation work and sound material and technical means provided for energetically launching economic agitation in all branches, at all units.

The artistic propaganda teams organized in the center and provinces, and the mobile artistic agitation teams organized in the counties and at large factories and enterprises, are energetically launching their economic agitation activity. This constitutes a sound resource capable of energetically inspiring the masses through economic agitation to create a new march speed, "the speed of the '80s."

All of the party organizations and functionaries, by more briskly launching agitation work in loyal response to the economic agitation policy set forth by our party, must go forward to energetically lead party members and working people to another great revolutionary upswing.



When party organizations and functionaries go forward to launch economic agitation with mobility and with a touch of freshness to suit the demands of the struggle to create "the speed of the '80s," they can more energetically step up the struggle for another great revolutionary upswing.

The great leader Comrade Kim Il-song taught as follows:

"Party organizations, launching with mobility agitation work at socialist construction sites, at all revolutionary posts, must positively arouse the revolutionary fervor of party members and working people and energetically inspire them to creation and innovation." ("Kim Il-song Selected Works," Vol 8, p 407)

In order to positively launch economic agitation work for creating "the speed of the '80s," it is imperative above all to correctly set the target and aggressively channel agitation offensives toward it.

It is an important requirement in insuring the success of mass political work to precisely set the target of economic agitation and based thereon, launch aggressive agitation offensives.

Party organizations must aggressively launch economic agitation targeted on solving the question the great leader Comrade Kim Il-song wishes to have solved and the party intends to solve, and substantially plan and coordinate agitation work so as to thoroughly establish among party members and working people the revolutionary ethos of carrying through the policy of the party on the principle of absolutism, unconditionality.

Going forward to solve on the principle of absolutism, unconditionality the question the great leader Comrade Kim Il-song plans to have solved and the party intends to solve is where a decisive guarantee for creating "the speed of the '80s" and bringing about another great revolutionary upsurge in socialist construction is.

Party organizations, by energetically launching economic agitation centered on making party members and working people highly display the revolutionary spirit of embracing with all their hearts the plan of the great leader Comrade Kim Il-song and the intent of the party and brilliantly carrying them through, must strive so as to have their loyalty expressed to the hilt in the rewarding struggle to create "the speed of the '80s." In this way they must make all of the party members and working people, holding the firm convictions and indomitable revolutionary spirit that they do not have even the right to die before carrying through the order and directive of the party and displaying infinite devotion and sacrificial spirit under whatever difficult conditions, go forward to carry through the policy of the party to the end without the deflection of a fraction of an inch.

The struggle to occupy the grand 10 major prospective targets calls for more energetically launching economic agitation so that party members and working people may display the revolutionary spirit of self-reliance and fortitude more highly than at any time.

Party organizations, channeling aggressive agitation offensives to make the revolutionary spirit of self-reliance and fortitude highly displayed among party members and working people, must make them maximally mobilize and utilize inner reserves and possibilities and energetically launch the struggle to increase production even faster with their own technology, with their own raw materials and supplies.

It arises as a very important question in economic agitation for the creation of "the speed of the '80s" to widely introduce and propagandize the example of unsung heroes and make people learn from it.

The unsung heroes are the model of the genuine communist social being of our era, the chuche-oriented revolutionary. By solely holding the one mind of loyalty to the party and the leader and devotedly struggling, giving their all, whether or not anyone looks, whether or not anyone understands them, they have accomplished heroic exploits before the party and the leader, the fatherland and the people.

By widely introducing and propagandizing through economic agitation the lofty example manifested among the unsung heroes we must strive to make all of the party members and working people become the genuine chuche-oriented revolutionary who lives every minute of his life in a fulfilling manner for the sake of the party and the leader.

At the same time, party organizations and functionaries, timely seeking out positive examples being set in the course of learning from the example of unsung heroes and positively giving prominence to them, must substantially conduct agitation work to widely generalize them.

In order to energetically launch economic agitation to suit the demands of the struggle for another great revolutionary upswing, it is also imperative to positively utilize various means and forms of agitation.

Only if economic agitation is aggressively launched, utilizing various forms and means, is it possible to channel intensive agitation offensives toward the target which has been set.

For economic agitation there are diverse forms and methods such as oral agitation, visual agitation, artistic agitation.

Oral agitation has a stirring appeal and as such, touches people's responsive chord; visual agitation provides intuitive impact and stimulus for people; artistic agitation inspires people's revolutionary fervor through artistic imageries--these are effective methods of agitation.

Today the struggle under way on all fronts of socialist construction for another great revolutionary upswing calls for diversely launching mass political work, correctly utilizing such forms and methods of agitation work.

Inasmuch as mass political work is a creative task targeted on people with different preparedness levels and diverse psychologies, no success can be achieved by any fixed formal framework or a stereotyped method. Only political

work, which is launched in diverse forms and by diverse methods congruent with the time and place, and characteristics of the target, can touch people's responsive chord and energetically encourage and inspire them to struggle for performing new miracles and innovations.

By channeling agitation offensives in diverse forms and diverse methods, correctly combining oral agitation, visual agitation, and artistic agitation to suit the characteristics of the target, the given environment, and the demands of the revolutionary task at hand, we must positively inspire party members and working people to struggle for creating "the speed of the '80s."

It is an important requirement in the struggle of creating "the speed of the '80s" to focus the firepower of partywide economic agitation on carrying through the policy of the party for quickly uplifting the metal industry and machine industry, and extractive industry.

Our party, based on a scientific analysis of the actual condition of the developing national economy and its prospects, has unfurled a grand plan for scoring a breakthrough for another great revolutionary upswing in the metal industry and machine industry, and extractive industry. In loyal response to the plan of the party our working class of the metal branch, the machine-building soldiers, and miners, becoming the standard bearer of the struggle for creating "the speed of the '80s," are bringing about another revolutionary upsurge in production and construction today. In order to further heighten their militant spirit, it is imperative to organize strong agitation forces and launch intensive agitation offensives among them in various forms and by diverse methods so that they may strive to thoroughly carry through the guidelines of the party for extensively increasing the production of iron and steel and occupying the height of 1.5 million tons of nonferrous metals, and introducing press forging and die forging and bringing about a welding revolution and a dielectric revolution.

All of the party organizations and functionaries, thoroughly carrying through the economic agitation policy which has been uniquely formulated by our party and whose might has been displayed to the hilt amid practical struggle, shall make the drumbeat of the revolution thunderously echo over every corner of the whole country and the fire of the struggle to create "the speed of the '80s" blaze more sweepingly.

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POPULARIZING LITERARY AND ART ACTIVITIES IS AN IMPORTANT DEMAND OF CHUCHE  
LITERARY AND ART CONSTRUCTION

Pyongyang KULLOJA in Korean No 11 Nov 82 pp 78-82

[Article by Yi Tong-won]

[Text] It is one of the important policies our party is invariably maintaining in socialist literary and art construction to popularize literary and art activities.

The great leader Comrade Kim Il-song taught as follows:

"If we are to correctly develop our arts, we must popularize the arts. Only if we popularize the arts and make the broad circles of working people at factories and in the rural areas widely participate in art activities, can we turn our arts into genuinely people-oriented arts and rapidly develop them."  
("A Collection of Writings of Kim Il-song," Vol 13, p 345)

To say to popularize literary and art activities means to make the broad masses of working people positively participate in the tasks of literature and arts and turn themselves into the genuine creators, enjoyers of literature and arts. Put another way, to say to popularize literary and art activities means to turn the broad masses of working people such as the workers and peasants into the genuine masters of literature and arts by making them positively participate in the tasks of creating and disseminating literature and arts, and go forward to make our chuche literature and arts brilliantly blossom and develop on a mass base.

Only if we popularize literary and art activities, make the masses of working people occupy the place of the master in creating and enjoying literature and arts, and enhance their role, can we go forward to develop literature and arts to suit the demand and aim, and feeling of the masses of people, and promoting to the hilt the creative fervor and artistic talents of the masses of working people such as the workers and peasants, turn ours into genuinely revolutionary and people-oriented literature and arts.

Popularizing literary and art activities is an important demand arising in the construction of chuche literature and arts, communist literature and arts positively contributing to the cause of converting the whole society to the chuche ideology.

This above all has to do with the people-oriented character of chuche literature and arts.

Chuche literature and arts essentially possess a people-oriented character.

The people-oriented character of chuche literature and arts is intensively manifested in the masses of working people being the genuine creators, enjoyers of literature and arts. The people-oriented character of chuche literature and arts is being firmly guaranteed through the popularization of literary and art activities.

Generally, the character of literature and arts is determined by whose strength the literature and arts are created and whom they serve.

Bourgeois literature and arts, because they are created by reactionary writers and artists clinging to the purse of the exploiting class and serve the exploiting class, assume an anti-people character from start to finish. If only a few professionals come to participate in literary and art activities, it will become impossible to develop literature and arts congruent with the demand and aim of the masses of people.

In order to firmly insure the people-oriented character of literature and arts and rapidly develop literature and arts to suit the aim and demand of the masses of people, it is imperative to make the broad masses of working people such as the workers and peasants positively participate in literary and art activities. This flows from the position and role of the masses of people in the advancing course of social history.

As enunciated by the immortal chuche ideology, the masses of working people are the subject of history and the motive power for the development society. The masses of people with their own hands produce all the precious wealth of society such as the cultural heritages, and with their creative activity, remake the world and advance history.

But this is not to say that the masses of people could occupy the position of the master and taken on and perform the role of the master in any era, in any society or that they could amply display their strength and talents any time. The masses of people, only under the socialist system where they hold a tight grip on the state ruling power and the means of production, can occupy a perfect position as the master in all aspects of social life and go forward to make their creative wisdom and artistic talents blossom in full bloom.

Under the sagacious leadership of the great leader Comrade Kim Il-song today in our country the masses of working people are becoming the master of society, the genuine creator and enjoyer of literature and arts. Under such conditions, if we are to develop our chuche literature and arts more rapidly, we must popularize literary and art activities to suit their people-oriented character. Without popularizing literary and art activities it is impossible to successfully build literature and arts which spring from the realities and which are closely linked to the practical activity of the masses of working people.



Apart from real life and the practical activity of the masses of working people, literature and arts cannot present significant human questions or faithfully reflect life. The life force of literature and arts lies in how faithfully and vividly they reflect real life and in how closely they are linked to the practical activity of the masses of people.

The most effective method to create literature and arts which spring from the realities and which are linked to the practical activity of working people lies in popularizing literary and art activities. If the working people, who work and live in various branches, at various posts of socialist construction, widely participate in literary and art activities, each and every one of them can not only select seeds which have had significance in the life they have experienced, and faithfully, vividly reflect real life but produce in large numbers in diverse forms the kind of works the masses of people love.

This means that popularizing literary and art activities constitutes a reliable guarantee which makes it possible to develop chuche literature and arts in fresh, striking form with diverse, rich contents.

Thus strengthening the people-oriented character of chuche literature and arts in every way to suit the intrinsic nature of our country's socialist system which, putting the masses of working people in the forefront as the master of literature and arts, is making their artistic talents blossom is precisely where part of the ground that the popularization of literary and art activities constitutes an important requirement in the construction of chuche literature and arts, lies.

What makes the popularization of literary and art activities an important requirement in the construction of chuche literature and arts also lies in that it makes it possible for our revolutionary literature and arts to acquit themselves fully of their mission.

Today our literature and arts are faced with the heavy yet glorious task to contribute to the attainment of the cause of converting the whole society to the chuche ideology. Our revolutionary literature and arts are powerful means of propaganda and agitation indispensable in indoctrinating people as fervent communist revolutionaries and remaking society in accordance with the demands of the chuche ideology.

If literature and arts are to satisfactorily accomplish their mission in the struggle to convert the whole society to the chuche ideology, literary and art activities must be popularized.

Chuche literature and arts hold it as their lofty mission to serve the task of revolutionizing, working classizing, intellectualizing all members of society. When, popularizing literary and art activities, the broad masses of working people such as the workers and peasants are made to become the creator, enjoyer of literature and arts, chuche literature and arts will come to genuinely serve the task of revolutionizing, working classizing, intellectualizing all members of society.

Today chuche literature and arts, because of their high ideartistry, are contributing to the ideological indoctrination, cultural indoctrination of

working people with immense influence. The leading characters in our revolutionary literature and arts, because of their infinite faithfulness to the party and the leader, because of their devoted service for the fatherland and the people, are becoming the brilliant model of the chuche-oriented communist social being. Therefore, people through revolutionary literary and art works become able to go forward to attain the lofty ideomental features and cultural training of the chuche-oriented communist revolutionary.

In particular, if the broad circles of working people participate in creating literary and art works, they can not only step up their own revolutionization, working classization but go forward to further enhance their cultural attainments. This has to do with the characteristics of the process of creating literary and art works.

The process of creating literary and art works is a process of deeply studying the teachings of the great leader Comrade Kim Il-song and the policy of the party and assimilating them into one's flesh and bone, and with them as a measuring stick, analyzing and assessing the realities and artistically reflecting them. The process of creating works also constitutes a process in which the creators of literary and art works themselves deeply penetrate the mental world of the leading character infinitely faithful to the party and the leader, breathe and think together with him, and go forward to make the enthusiasm of loyalty blossom. Therefore, if literary and art activities are energetically launched as a mass movement and the broad masses are made to become the genuine creator, enjoyer of literature and arts, it is possible to turn the task of revolutionizing, working classizing, intellectualizing all members of society into a task of their own and further hasten the conversion of the whole society to the chuche ideology. This bespeaks the fact that the popularization of literary and art activities constitutes a firm guarantee which makes it possible to have satisfactorily accomplished the militant mission of chuche literature and arts charged with the task of contributing to the attainment of the cause of converting the whole society to the chuche ideology.

What makes the popularization of literary and art activities an important requirement in the construction of chuche literature and arts also lies in that by hastening the art-ization of the whole country it will come to make our literature and arts further developed as revolutionary literature and arts brilliantly blossoming into the communist society.

Our party has enunciated it as our goal to realize the art-ization of the whole country, developing mass arts which all members of society participate in and love.

The art-ization of the whole country is a high goal which can be attained only through the popularization of literary and art activities. Only if literary and art activities are energetically launched on a societywide basis and each and every one of the people is made capable of writing and painting, singing and playing musical instruments and dancing, and singing and musical instruments are made to ring out of not only their work sites but also their homes, is it possible to go forward to successfully realize the art-ization of the whole country. The art-ization of the whole country--this is the

bona fide face of the communist society where truly the masses of people will have become the perfect master in creating and enjoying literature and arts as well.

When popularizing literary and art activities and going forward to energetically push ahead with the art-ization of the whole country, it will come to eliminate the inequalities and distinctions remaining among people in creating and enjoying literature and arts and completely realize the independent stand and attitude of the masses of working people in the cultural sphere.

Thus the popularization of literary and art activities constitutes an important requirement in the construction of chuche literature and arts because it further strengthens the people-oriented character of our literature and arts, contributes even better to the conversion of the whole society to the chuche ideology, and steps up the art-ization of the whole country.

Under the sagacious leadership of our party the guidelines for popularizing literary and art activities are being brilliantly realized on a new higher stage today.

Our party, comprehensively enunciating all the theoretical and practical questions arising in carrying through the guidelines for popularizing literary and art activities, is sagaciously leading the struggle for the solution.

Our party, above all making the broad masses of working people positively participate in the task of creating works of literature and arts, has energetically stepped up the popularization of literary and art activities.

A priority question in popularizing the task of creating works of literature and arts is that of doing away with the tendencies to mysticize this task.

The great leader Comrade Kim Il-song taught as follows:

"As I have said several times, it is not correct to mysticize the art of writing. To begin with, literature and arts are not something which is mystic. Any middle school graduate can all put into writing what he feels and thinks." ("A Collection of Writings of Kim Il-song," Vol 17, p 109)

Mysticizing the creating of works is the dregs of the old idea of the exploiting society. In the exploiting society, the dominating class and reactionary writers and artists, attaching mysticism to the creating of works of literature and arts, rave as if the creative task could be done only by a few people born with special talents. This is an expression of the reactionary, anti-people ideological viewpoint of the exploiting class denying the inexhaustible strength and talents of the masses of people, the master of revolution and construction and the creator of all material and mental heritages.

Our party has strongly struggled to oppose the erroneous tendencies to mysticize the task of creating works of literature and arts, on the one hand, and indoctrinated the masses so that they may hold the firm viewpoint and faith that under our country's socialist education system where all of the people study, they all can create admirable works of literature and arts once they

grapple with the task, setting their mind to it, and taken positive measures so that all of the working people may positively participate in the task of creating works of literature and arts. What is particularly important in this connection is that steps have been taken to widely organize literary and art teams and make them briskly launch their activities.

The literary and art team, by making it possible to organize and normalize the literary and art activities of the masses, constitutes a reliable source for promoting the artistic talents of the working people to the hilt and bringing up reserves for the ranks of writers and artists. The literary and art team, because of its characteristics, can be organized in any locality, in any kind of occupation, in any stratum, and possesses the possibility of making the broad masses positively participate in literary and art activities. Therefore, the literary and art team is a cell of socialist literary and art construction, and as such, firmly guarantees the ceaseless development of chuche literature and arts.

Our party, starting from its scientific examination of the characteristics of the literary and art team, has made the literary and art team organized everywhere our people work and live, and comprehensively elucidated the principled questions arising in its activity. Thus many literary and art teams with an orderly system have been organized everywhere throughout the country, and the team members are normalizing their literary and art activities while carrying on their main task of production.

Our party has at the same time led the professional art organizations in the center and provinces in paying keen attention to the development of mass arts, and established a work system for the professional artists to go to the factories and the rural areas and help the task of their art teams while staging their own performances.

Thus with our party sagaciously leading the task of the literary and art team, the broad circles of members of society such as the workers, peasants, office workers, youths and juveniles and students, and military personnel in our country today are positively participating in literary and art activities. Indeed, our country's literary and art team activity is reaching an incomparably high plane in terms of its encompassing scope and organized depth or in terms of the richness of the content and diversity in form of the works of mass arts.

Again, our party, by taking the opportunity of annual state commemorative days and holidays and sagaciously leading the way in holding on a routine basis prize contests for works of literature and arts, exhibitions of works of the fine arts, art festivals and competitive performances, is further developing the mass arts and making the whole country seethe with revolutionary optimism and militant vigor.

Such measures are further enriching the flower garden of chuche literature and arts with worthy works of literature and arts produced in large numbers, and are further expanding and strengthening our literary and art ranks with reliable reserve writers and artists who have grown up among the masses of people.



What occupies an important place in our party's leadership for popularizing literary and art activities is the step taken to decisively improve the task of disseminating literature and arts.

Disseminating literature and arts is an important task which turns the working people into the genuine master not only in the creation of literature and arts but in the enjoyment as well, and strengthening the politicoideological indoctrination, cultural character indoctrination of the masses of people, genuinely serves the cause of converting the whole society to the chuche ideology. No matter how many admirable works of literature and arts high in ideartistry are produced, if they are not properly disseminated among the masses, such works of literature and arts cannot satisfactorily accomplish their indoctrinator mission or become works serving the people.

With a view to further enhancing the indoctrinator function of literature and arts to suit the intrinsic demands of the socialist society, our party has taken an epoch-making measure of establishing a new art dissemination system for conducting art dissemination work in a unified way.

The art dissemination system our party has established for the first time is our-style art dissemination system which has brilliantly embodied the demands of the great chuche ideology calling for thinking out everything with man at the center and gearing everything to serving man. This is an admirable art dissemination system which makes it possible to completely liquidate the capitalist dregs which used to commercialize works of art, and conduct art dissemination work on a planned basis in a unified way to suit the intrinsic nature of the socialist society, and make each and every one of all of the working people evenly enjoy works of art.

Today in our country by the sagacious measures of our party an orderly art dissemination system has been established in all localities from the center to the provinces, cities, counties, and ri. The new art dissemination system is making it possible for the literature and arts held in the hands of the party to more admirably perform their indoctrinator function and for the masses of working people to become the genuine enjoyer of literature and arts.

At the same time, our party has led the way in widely launching the efficacy struggle among the broad circles of working people to make them live and work like the leading characters in the works of revolutionary literature and arts. The efficacy struggle being briskly launched today among the masses in various forms and by various methods such as the gatherings to appreciate films, appreciate novels, recite poems, is energetically uplifting the masses to the lofty ideomental world of the revolutionary leading characters struggling for the sake of the party and the leader every minute of their lives, and positively encouraging and inspiring them to the rewarding struggle for revolution and construction.

It has great significance in enhancing the militant functions of literature and arts to strengthen artistic propaganda.

For artistic propaganda our party has organized artistic propaganda units in all provinces and comprehensively enunciated their work system and the



content and methods of their activity. Under the sagacious leadership of the party our artistic propaganda units, by combining economic agitation and art dissemination in positively launching the politicoideological indoctrination and cultural indoctrination of working people, are energetically encouraging and inspiring them to observe the principle of absolutism, unconditionality in carrying through the teachings of the great leader Comrade Kim Il-song and the guidelines of the party and go forward to fight, giving their all, on the one road of revolution.

Again, today in our country not only the provincial artistic propaganda units but also the mobile artistic agitation units organized at factories, enterprises, and cooperative farms, never away from production, are making the drumbeat of artistic and economic agitation loudly echo. This is positively leading all of the working people along the one road of loyalty to the party and the leader, the fatherland and the people, energetically inspiring them to struggle for creating "the speed of the '80s."

These brilliant achievements scored in the struggle to popularize the literary and art activities under the sagacious leadership of our party constitute a sound resource which makes it possible to further step up the development of chuche literature and arts to suit the demands of the new higher stage of the developing revolution for realizing the conversion of the whole society to the chuche ideology.

All of the party members and working people and literati and artists, by more thoroughly carrying through the guidelines for popularizing the literary and art activities, whose correctness and vitality have been displayed to the hilt through real life, shall continue to spur the great march of our people for the creation of "the speed of the '80s" and go forward to more energetically push ahead with the construction of chuche literature and arts.

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**THE SOUTH KOREAN PUPPET GANG'S POLICY OF DEPENDENCE ON OUTSIDE FORCES IS AN ACT OF TREASON AGAINST THE COUNTRY AND THE PEOPLE**

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[Article by Kim Chong-su]

[Text] The great leader Comrade Kim Il-song, in his historic speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" before the joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea, enunciated it as one of the import methods for achieving the independent reunification of the fatherland to thwart the south Korean puppet gang's country-ruining policy of dependence on outside forces.

The great leader Comrade Kim Il-song taught as follows:

"In order to independently realize the reunification of the fatherland, we must resolutely block the policy of the south Korean authorities for dependence on outside forces." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 32)

To thwart the south Korean puppet gang's policy of dependence on outside forces is one of the important questions arising in the struggle to put an end to the domination and intervention of outside forces, achieve the reunification of the country, and completely realize the sovereign rights of the Korean nation.

It is the Korean people who are the master of Korea, and it is also the Korean people who should resolve the Korean issue as people in charge of it. The Korean people are capable of going forward to work out their destiny on their own without depending on any outside force, and are a resourceful, courageous people quite capable of independently resolving the Korean reunification issue as well.

Now, the reason our country is still divided at present with reunification yet to be achieved lies altogether in the intervention of the U.S. imperialists in the internal affairs of Korea and the policy of their lackeys for dependence on outside forces.

Leaving alone within the country a group of traitors against the nation bent on living groveling before outside forces, it is impossible to win victory in the national liberation struggle or thoroughly realize the sovereign rights of the nation.

Dependence on outside forces is precisely the road to the ruin of the country.

Any country, any nation, if depending on outside forces, absolutely cannot correctly settle the internal affairs of the nation or escape the miserable plight of the fate of the nation being turned into a plaything.

The idea of depending on outside forces is essentially flunkeyism, one that flows from it.

Flunkeyism is a slavish subservient idea of serving a big country and wanting to live groveling before the big country, and a country-ruining idea of handing over the destinies of the country and the people to outside forces.

The flunkies without exception bring outside forces into the country and flatter and submit to them, and unhesitatingly perpetrate the act of treason against the country and the people of selling out the basic interests of the nation.

If, immersed in flunkeyism, one comes to cling to the policy of dependence on outside forces, one will come to submit to the outside forces and lose the politically independent stand and attitude, and in the end, tolerate intervention in one's internal affairs and infringement of state ruling power by the outside forces. If one comes to depend on outside forces, one also comes to enslave one's national economy to another country and be deprived of the military prerogative of supreme command as well, and inviting the imperialist ideological infiltration, bring the result of obliterating one's national culture.

Thus, dependence on outside forces constitutes the most grave criminal act of completely going back on the sovereign rights and basic interests of the nation and letting the destinies of the country and the people fall to the plight of a slave.

History clearly shows that flunkeyism and dependence on outside forces are precisely the road to the ruin of the country and that flunkies, those depending on outside forces, have been traitors without exception.

The reason our people, in bygone days robbed of their country by the Japanese imperialist aggressors, were subjected to terrible national suffering for 36 long years lies in that the dyed-in-the-wool corrupt, incompetent feudal ruling circles had brought in the outside forces and flattered and submitted to them.

Today the south Korean puppet gang, ignoring the unanimous demand of the south Korean people aiming for sovereignty, is persistently clinging to the anti-national policy of dependence on outside forces.

The great leader Comrade Kim Il-song taught as follows:

"The policy of dependence on outside forces to which those in power in south Korea are persistently clinging today is none other than an act of treason against the country and the people." (Ibid., p 32)

South Korea's successive puppets are a group of traitors against the country and the people which without exception has managed to survive depending on outside forces.

South Korea's successive administrators, by enforcing a thorough policy of dependence on outside forces while dutifully serving the U.S. imperialist aggressors all the time as what they claim to be "the protector of freedom," have inflicted untold misfortune and suffering on the south Korean people, standing in the way of the independent reunification of the fatherland.

In particular, the Chon Tu-hwan puppet gang is a group of diabolical traitors against the nation clinging to the policy of dependence on outside forces more persistently than any of the previous puppets.

Traitor Chon Tu-hwan is above all a political servant who, selling out political sovereignty to outside forces, is unhesitatingly committing the act of treason against the country and the people of turning the south Korean people into a sacrificial lamb of the U.S. imperialist policy of colonial enslavement.

Political sovereignty is the first and foremost life of the nation. Only if the nation has political sovereignty, can it achieve the independent development of the nation and go forward to defend the dignity and glory of the nation.

If the nation comes to have its political sovereignty robbed by outside forces, the nation cannot solve all questions to suit the nation's interests and desires or go forward to achieve the nation's independence and prosperity. Therefore, selling out political sovereignty to outside forces constitutes the gravest act of treason against the people which can never be purged.

Nevertheless, the Chon Tu-hwan puppet gang, by totally handing over the political ruling power to the U.S. imperialists, is forcing the fate of a colonial slave upon the south Korean people.

The Chon Tu-hwan puppet gang is an ignorant and uncouth group of military gangsters which has neither a political belief nor a philosophy, nor knows how to conduct politics. The "politics" the south Korean puppet gang enforces is absolutely not one for the sake of the south Korean people. It is one that is from start to finish aimed at "justifying" the U.S. imperialist domination and enslavement of south Korea and executing the colonial policy of the scoundrels.

Traitor Chon Tu-hwan, preserving since taking the seat of power of the puppet regime the more than 100 "treaties" and "agreements" such as the "ROK-U.S. mutual defense treaty" and "ROK-U.S. memorandum," documents of treason

against the country and the people forced upon south Korea by the U.S. imperialists, has "legitimized" the master and servant relationship between the United States as the master and south Korea as the servant.

No sooner had Reagan become the U.S. president than puppet gangster Chon Tu-hwan went to visit the master ahead of all others and making up to the master, unhesitatingly affixed his seal to the "ROK-U.S. joint communique," a document of aggression and treason against the country in which he had pledged to make south Korea a "U.S. defense bulwark" in the Pacific and the U.S. troop "withdrawal plan" had been reverted to a clean slate.

The machinations of the Chon Tu-hwan puppet gang to keep the U.S. imperialist aggressive troops forever in south Korea, completely handing over the political ruling power to the U.S. imperialists, are indeed an outrageous act of violation of the political sovereignty of the south Korean people and an unbearable act of treason against the country and the people of selling out south Korea as a permanent U.S. imperialist colony.

Chon Tu-hwan the diabolical traitor has not only completely handed over the actual political ruling power to the U.S. imperialists but even groveling before the Japanese reactionaries, brought them in, and is thus reducing south Korea to a double colony of the United States and Japan.

The Chon Tu-hwan puppet gang indulging, every time it opens its mouth, in the outlandish sophistry that south Korea and Japan are of the same territory and that south Korea is the "lifeline" and "breakwater" of the United States and Japan, is positively bringing in Japanese reactionaries. Thus the machinations of the Japanese reactionaries for a reinvasion of south Korea are reaching a grave stage with each passing day. The south Korean puppets, strengthening their military collusion with the Japanese reactionaries, are even opening up the way for Japan's self-defense armed forces to be mobilized on the Korean front. This shows well that the Chon Tu-hwan puppet gang is indeed a gang of dyed-in-the-wool flunkey traitors devoid of the slightest of human conscience completely oblivious of the nation.

Recently, even coming up with what is called "consciousness reform," traitor Chon Tu-hwan is viciously plotting to implant an idea of worship and respect for the United States and a slavish subservient idea among the south Korean people, and is indiscriminately deluging them with the Japanese style and Japanese way of life. By so doing he is bent on paralyzing the sense of national sovereignty among the south Korean people and turning them into mental cripples. On account of such criminal machinations of the south Korean puppet gang, the miserable fate of a colonial slave to the U.S. imperialists is being forced upon the south Korean people. Thus today south Korea has become "my country where only others live," a country where the sense of national sovereignty, or [spirit] of the nation cannot be found.

That traitor Chon Tu-hwan, handing over the political ruling power to outside forces, is acting as their henchman is also clearly seen in that on orders from the U.S. imperialists he is mercilessly suppressing the patriotic struggle of the south Korean aiming for sovereignty and democracy.



The Chon Tu-hwan puppet regime is a tool of colonial rule for realizing the U.S. imperialist political domination of south Korea. In consequence, the Chon Tu-hwan puppet gang considers it a natural thing to cruelly massacre the south Korean people who, opposing the U.S. imperialists, aim for sovereignty and democracy.

The Kwangju massacre atrocity in which traitor Chon Tu-hwan on a special order from the U.S. imperialists immersed tens of thousands of patriotic people in a sea of blood bespeaks this fact well.

History records the criminal acts of many a national traitor but it knows of no such diabolical butcher, fascist hangmen of the people as traitor Chon Tu-hwan who, getting a ride on the coattails of the aggressors, has massacred his own people in such a cruel and evil manner. Traitor Chon Tu-hwan considers that it will do, only if he faithfully executes the colonial rule of the U.S. imperialists even if he has to sell out the country and the people and massacre his own fellow countrymen. That is why even today in south Korea the Chon Tu-hwan puppet gang is arresting, imprisoning, and massacring the opposition politicians out of office, not to mention the patriotic people with national conscience, and is mercilessly suppressing at the point of the bayonet the just anti-U.S., anti-fascist democracy resistance of the south Korean people. Thus today south Korea has been transformed into the most terrible living hell where the democratic freedom and right of the people are altogether trampled and wholesale slaughter atrocities are being openly perpetrated.

The Chon Tu-hwan puppet gang is also a group of traitors against the country and the people which, enforcing an anti-people economic policy, has sold out the south Korean economy lock, stock, and barrel to the outside forces.

The Chon Tu-hwan puppet gang, first of all putting it in the forefront as a task of highest priority to introduce foreign capital in the economic area and taking traitorous measures insuring favored investment conditions and extraterritorial rights, has opened up the way for foreign monopoly capital to come into south Korea as it pleases. Furthermore, even granting the establishment of a joint-venture bank which could be considered the final stage of opening up the capital market, it has made arrangements which make it possible for foreign capital to grasp even the right to dominate production and circulation, and the finance, and enroach on the south Korean economic interests as it pleases and turn them into its plaything. This constitutes an intolerable act of treason against the country and the people which has made it possible for the foreign monopolies to plunder the resources of materiel and men as they please, with a complete grip on the economic jugular of south Korea.

The Chon Tu-hwan puppet gang is not choosing the means and methods in bringing in an even greater amount of foreign capital, and is handing over the commodity market lock, stock, and barrel to the foreign monopolies, enforcing a policy of liberalizing imports. In the past year alone the south Korean puppet gang brought in enslaving loans to the tune of \$7.9 billion, and is talking about bringing in an additional foreign loan of \$46.9 billion in the next 5 years.

The preposterous foreign capital introduction and the market opening-up are bringing the result of thoroughly enslaving the south Korean economy to foreign monopoly capital.

Today in south Korea, foreign capital dominates 100 percent of the oil refining, synthetic resin and automobile industries, 80 percent of the power and shipbuilding industries, 70 percent of the metal industry, and 60 percent of the cement and communications equipment industries. The U.S. monopoly corporations numbering 2,000 which have been established in south Korea, have gained a grip on management activities in general, deeply infiltrating the key industries such as the electric, fertilizer, oil refining, machine, automobile, and electronic industries. More than 20 U.S. banks, also realizing the financial domination of south Korean industries, are further deepening the enslavement of the economy to the United States.

Today the foreign loans the south Korean puppets shoulder already exceed \$35 billion, and the debt service for this year has reached \$6 billion to date in principal and interest payments. Thus south Korea has been transformed literally into "a kingdom of debts."

On account of the Chon Tu-hwan gang's policy of dependence on outside forces, the south Korean economy has passed completely into the hands of foreign monopolies, and the national economy of south Korea has come to fall completely into a state of bankruptcy and ruin.

The economy of south Korea is dependent on the U.S. imperialist plunderous "aid" and "loan" for life, and has fallen to the ground as a thoroughly enslaved colonial economy which cannot survive but one day unless foreign countries supply the raw materials.

South Korea's medium and small enterprises, unable to survive any longer amid a continuing economic crisis, are going bankrupt in droves, and even large enterprises, on account of insufficient funds, insufficient raw materials, are shutting their gates.

On account of the rural plunder machinations by the south Korean puppets using as leverages the import of U.S. surplus agricultural products and a low rice price policy, south Korea which used to be known as a rice belt has now been turned into a perpetual starvation belt. The rate of food self-sufficiency in south Korea was no more than 42 percent for 1981, and the quantity of foreign grain imported increased to 8 million tons.

The serious crisis confronting the south Korean economy is drastically turning working people's living conditions worse, and is creating difficulties in people's livelihood without parallel in history.

Today in south Korea, the masses of working people, an absolute majority, groaning under wrenching starvation and poverty without shelter and food, are living a gypsy life begging food, and the streets are teeming with thousands of jobless and peasants who have left their rural villages in search of a livelihood. In south Korea, the misery is a daily occurrence that working people, no longer able to put up with the difficulties in making a living,

curse the south Korean society and put an end to their own lives and that in search of a way of living, many people are selling themselves to strange lands tens of thousands of li away across continents and oceans. This is precisely an aftereffect of the harsh political oppression and enslaved colonial economic policy of the Chon Tu-hwan puppet gang and an inevitable product of the machinations of treason against the country and the people by the scoundrels.

The Chon Tu-hwan puppet gang's anti-people policy of dependence on outside forces is culminating in the machinations to perpetuate the division of the nation, opposing to the death the unanimous aim of the whole nation for reunification.

Originally, our country has been one from ancient times, and our nation has been living harmoniously in a unified territory. Today the country is divided temporarily into the North and South by the U.S. imperialist aggressors but there is absolutely no change in the aim and desires of our nation then and now to live in one territory. Standing in the way of such aim and desires of our nation to live harmoniously in a reunified fatherland constitutes the gravest act of treason against the country and the people which cannot be tolerated.

The Chon Tu-hwan puppet gang is unwilling to independently resolve the fatherland reunification issue which is an internal affair of our nation, and is viciously perpetrating the criminal plot to perpetuate the division of the country and the people on orders from its U.S. master.

The Chon Tu-hwan puppet gang, by perpetrating all kinds of machinations in an attempt to rationalize the occupation of south Korea by the U.S. imperialist aggressors, is creating a grave barrier on the road ahead for fatherland reunification.

The great leader Comrade Kim Il-song taught as follows:

"The attitude toward the U.S. imperialist aggressive troops in occupation of south Korea is a touchstone separating the stands of people toward the fatherland reunification issue." (Ibid., pp 31-32)

Whether or not to struggle to drive out the U.S. imperialist aggressive troops in occupation of south Korea constitutes the criterion for separating patriots and traitors.

Now matter how much it raves about the reunification of the country while saying not one word about sending away the U.S. imperialist aggressive troops in occupation of south Korea, it is no more than a lie fooling public opinion.

He who desires fatherland reunification with a true heart, necessarily before saying anything else, must hold aloft the slogan for driving out the U.S. imperialist aggressive troops from south Korea.

But traitor Chon Tu-hwan, although outwardly ranting as if he were interested in the reunification of the country, is actually not only saying not one word

about the withdrawal of the U.S. imperialist aggressive troops from south Korea which constitutes a priority condition for fatherland reunification but on the contrary, is perpetrating all kinds of machinations in an attempt to keep the U.S. imperialist aggressive troops in south Korea to the end. This is a criminal act which could never be committed by anyone but a diabolical pro-U.S. flunkey traitor bent on living solely depending on outside forces, thinking nothing of the interests of the country and the people.

On the other hand, coming up with such absurd sophistry as "reunification in the 2000s" in accordance with the U.S. imperialist strategy to create "two Koreas," traitor Chon Tu-hwan is going berserk in consolidating the posture of confrontation for division.

Traitor Chon Tu-hwan is making such nonsensical talks as dividing the years to the 2000s into "the period of opening up the North and South for confrontation" and "the period of deepening North-South competition" and achieving "reunification by vanquishing communism" after laying the groundwork for confrontation.

Traitor Chon Tu-hwan, groveling before the outside forces as he does, wearing the veil of "reunification" with a view to deceiving public opinion at home and abroad, is unhesitatingly committing the act of treason against the country and the people of pursuing division.

What bespeaks this fact is precisely the so-called "mutual visits," "conference of the highest-level authorities," and "reunification by general elections in the North and South," all fabricated by traitor Chon Tu-hwan by order of the U.S. imperialists.

The reason traitor Chon Tu-hwan, who used to rant "there can only be confrontation with the North, and one must never even think about peaceful reunification," suddenly came to rave about "visits," "conference" and "general elections" is his foolish attempt to divert the ears and eyes of the south Korean people, thwarting the stormy response and fervent support of the people at home and abroad for the proposal for the establishment of the Democratic Confederal Republic of Koryo, the most just and rational proposal put forward by our party and the government of the republic for fatherland reunification.

Speaking of the content of the so-called "proposal" advanced by the Chon Tu-hwan puppet gang last January, the heinous objective of it lies altogether in its intent to maintain the occupation of south Korea by the U.S. imperialist aggressive troops, keep in effect such enslaving, treasonous "treaties" as the "ROK-U.S. mutual defense treaty" and the "ROK-Japan treaty," and deal with the relationship between the North and South in the same manner as the relationship between other nation-states so as to keep our country divided permanently. What this is seeking is oppose our just proposal for replacing the armistice agreement with a peace agreement, permit the unlimited U.S. imperialist domination of and intervention in south Korea, and turn the North and South, which are one territory, into two different countries.

Even after its true identity has been betrayed thoroughly as a traitorous gang against the country and the people the south Korean puppet gang, putting "cross



recognition of the North and South" and "unilateral admission to the United Nations" in the forefront as "the central external task" in accordance with the plot of the U.S. ruling circles to create "two Koreas," is still brazenly revealing its filthy ambition to realize it at all costs.

The Chon Tu-hwan puppet gang is also faithfully executing the strategy of the U.S. imperialists bent on unleashing a war of aggression against the northern half of the republic, using south Korea as a foothold. The scoundrels are building up the puppet armed forces and expanding the munitions industry in south Korea, are extensively bringing in from the United States modern mass murder weapons such as nuclear weapons and military equipment, and are daily staging war exercise rackets reeking of gunpowder.

All facts clearly show how far the south Korean puppet gang's acts of treason against the country and the people have gone.

In order to achieve the independent reunification of the fatherland, the clamant desires of the whole nation, and completely realize the national sovereign rights on a nationwide basis, it is imperative to thoroughly crush the south Korean puppet gang's criminal policy of dependence on outside forces.

The Chon Tu-hwan puppet gang, even though under the aegis of outside forces it is going back on the interests of the nation and habitually committing acts of treason against the country and the people, cannot long sustain its ugly life.

Today our era is an era of the independent stand and attitude in which the peoples, who used to be oppressed and mistreated in bygone days, have entered the stage as the master of the world and go forward to energetically push the advance of history while working out their destinies on their own.

The south Korean people, too, who have lived in bygone days subjected to all manner of mistreatment and humiliation under the fascist colonial rule of the U.S. imperialists and their lackeys, are courageously launching into the anti-U.S. independent-ization struggle in order to regain their human dignity and their deprived sovereign rights.

The south Korean people of all strata, holding aloft the slogans "We denounce the U.S. neocolonialism," "Yankee, go home," and "Down with Chon Tu-hwan," are struggling against the U.S. imperialists and the Chon Tu-hwan puppet gang. This is an explosion of the pent-up grievances and wrath of the people against the U.S. imperialist fascist colonial rule and the Chon Tu-hwan puppet gang's policy of dependence on the United States, and an expression of the resolute determination to regain the sovereign rights of the nation.

The south Korean people will inevitably drive out the U.S. imperialist aggressors from the sacred territory of our fatherland and absolutely will not forgive their lackeys.

If the south Korean puppets, even as late as now, wish to purge, if only a little, the crimes they have committed in bygone days against the fatherland



and the people and take to the correct road, they must give up their policy of dependence on outside forces and come back to the independent stand, and join the all-nation struggle of the people to make the U.S. imperialist aggressive troops withdrawn from south Korea. Only the road of so doing is the genuine road for the sake of the country and the people.

If the south Korean puppets should continue to pursue the road of dependence on outside forces going against the unanimous aim of the whole nation, the road of treason against the country and the people, then they will be committing crimes against the fatherland and the people which cannot be purged forever.

Nothing can thwart the struggle of the south Korean people for anti-U.S. independent-ization with the banner of national liberation held high, and the gang of traitors against the country and the people shall inevitably perish in the flames of this sacred struggle.

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